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But the Lord hardened PHARAOH's Heart. Exod. x. 20.
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III. *A Criticism on the Verses addressed to the Reverend Mr. Wh——y, by a Right Honourable Volunteer, in the Daily Gazetteer of April 13. 1738. (out of Print.)*

E R R A T A.

Page 64. l. 3. for who are “look, read who “look”.
p. 64, 67, &c. read p. 64, 65, &c.

N. B. This, and all the Author's other TRACTS are to be had at Mr. Doddsley's, Bookseller, in Pall-Mall.

T H R E E L E T T E R S.

The *First*, to the Right Honourable
Sir ROBERT WALPOLE, in *December* 1727.
Six Months after the late *King's* Decease.
With his *Answer*.

The *Second*, to the *Lord Chancellor*
KING on his *Lordship's* CHARACTER, as it
stood in *January* 1727-8.

The *Third*, to his LORDSHIP, on the
AUTHOR's Design of taking ORDERS, in
September 1728.

Humbly Inscribed to the MINISTER.
By Mr. *Whatley*.

Now of Lord K—g and now of W——le PRATE.
Daily Gazetteer, April 13. 1738.

To every Thing there is a Season, and a Time to
every Purpose under the Heaven. Ecclef. iii. 1.

L O N D O N:

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T O

The M I N I S T E R.

S I R,

March 26, 1739.

WHEN I resolv'd on giving the Publick these *Letters*, I could think of no worthier Protection, under which to place them, than that MAN's, whose generous Conduct towards me, at *first* gave, in a great Measure, *Occasion* to their being *all* writ, and whose strict Regard to his own Honour gives absolute Reason for their being *now* published.

In this, SIR, (as I had the Honour to tell you in my *Letter*, * on sending you my Case in writing) "It is Sir R. W. himself who *publishes*, not Mr. "R. W." and who troubles the World with *his* private Affairs, and not *I* with *mine*.——If the World has really thought it any Trouble at all to have a *curious Anecdote* of the *private Character* of so great a Person laid before it.——But, as to that, Sir, you may say to indifferent People, on 'Occasion, what I have many Times said to *your* Friends, on their wondering, "Why I" (as they were pleas'd, uncandidly, to say) "*troubled* the World with my *Matters*"——Pray, Gentlemen, *who* troubles you with any? It is true, I have had the Misfortune to

A

have

* See Short History, p. 39, 1st Ed. p. 33, 2d Ed.

have a Difference with a Friend of yours, whom I honour very much, have stated that Difference, and after having done it, to no Purpose, in private, that the World may judge which of us is in the Right, I have been his Agent in sending a few printed Copies abroad. But does Either of us oblige any of you to concern your selves about it? What is it you complain of?—But we can't forbear to read it—Pray, Gentlemen, whose Fault is that?—

FAR be it from me, SIR, to pretend to put Words into your Mouth, on any Occasion, so proper as your own superior Understanding will suggest to your self, on every Occasion, but your Affairs are too multifarious to give every Thing its due Attention—you have daily *Helps* from others, and why may I not humbly offer you mine, and have them accepted? No one can more cordially offer you, Sir, any Hints on any Occasion than I do most humbly on this. Nor is there an Affair that can come before you, of a private Nature, at any Time, of greater Consequence, or more for your *Honour* and *Interest* to attend to, than that, where there is a *Doubt* made of your having been guilty of *Injustice* and *Oppression*; and which, if you do not clear your self of, or do not *satisfy*, will, of course, grow into a *Certainty* of your having been guilty of it.

THAT a *Minister*, Sir, may, nay, that sometimes he cannot but do a *hard* Thing is very true, but that he may do an unjust Thing, or, *finally*, withhold any Man's *Right* from him, was never his *Privilege*. It was never the Privilege of the greatest *Minister's* Master to do an *unjust* Thing, and to persist in it, much less of the greatest *Princes* Servant in a free Country. In short, to do *Injustice*, and to *persist* in it, is one of those few *excepted Cases*, of which it may be said

Non

Non homines, non Dii, non concessere Columnæ

to any Man, Prince, or Subject. And next, to the preventing a great Man from doing Injustice in the first Instance, no Man can shew a greater Act of Friendship towards him in the Sight of God or Man, than he who does his best to set him right, and to influence him to make Satisfaction where he has done it. It has been this Consideration, Sir, that has had its Weight with me to do, what I have already done, in relation to the Matter in Contest between us, and that obliges me further to endeavour to *forward* it, by giving the following *Pieces* to the Publick. And you will do me but common Justice, to consider in this Light “ what “ I have already done”, “ what I now do”, and “ what I shall *never* cease to do”, till either you prove me mistaken in the Complaint I have made against you, or, on your Failure of doing this, till you have made me full Satisfaction for the Injury that *then* will be plain you have done me.

AND here, Sir, let me ask you, “ What do the “ *Moralists* say of *Injustice* ? ” Is not Justice “ to “ give to every Man his own ” — *suum cuique tribuere*? And is not Injustice “ not to give a Man his “ own ” — *suum alicui non tribuere*? If there be no *suum* in the Case, there can be no *Injustice*, and if that be not *withheld*, there can be none neither.

Shall I here go to *Grotius* and *Puffendorff*, and set forth all the Learning on *Contrac̃is*, to prove my *suum* in your Hands, or, a *Right* withheld from me? Or, shall I not better consult my own Ease, and your Patience, by contenting my self with asking a few *Questions* to *prove* it? Are there not *Exchanges* of Property every Day made between Man and Man?

Are not these *Exchanges* often made between *Principals* for the Sake of *Seconds*, as well as at the first Instance for *Themselves*? And are they not *both* alike, in the Opinion of Honour and Conscience, equally *Obligatory*? Or, has there been *no* Exchange made between ANOTHER and YOURSELF, where a Friend of YOURS was to receive a *Benefit* from *that* OTHER, in Consideration, and by express Agreement, that a *Friend* of HIS should Receive a *like* Benefit from you? And has not *this* Benefit been conferred on *his* Part to *your* Friend, and *has* it been on *yours* to *his*? And if it has by HIM and not by you, does not *Injustice* lye at your Door, as much as if the Transaction had been between the *meanest* of Men? “ Or, will *you* make Use of that Eminence
 “ of Power, to which the most honourable Prince
 “ in the World has so deservedly raised you, to
 “ plead Privilege for doing the most dishonourable
 “ Thing in the World, and the most contrary to
 “ his Royal Nature, and which is *Injustice*?”——
 You certainly will not, cannot, dare not do this; now the *Matter* is before the *Publick*, before that very PRINCE himself, whose you are *to-day*, and who may reduce you to Atoms, with very great Safety to himself and Kingdoms, *to-morrow*; nay, with much greater, as it is thought by some, than continue you a Day longer in the Station you are.

SIR, If this cannot be, and, as I trust to your good Sense, and for your own Safety will not be, the *only* Question then returns, “ Whether you have
 “ done me any Injustice or no?” “ And if you
 “ have been wanting originally, whether you have
 “ subsequently satisfied it?”

I consider, Sir, the *best* of Men may, on occasion be *mistaken*. That *he* only is the *worst* of Men, who, when the Injury he is supposed to have done, is become publickly known, *persists* in it. Such a one having neither Reverence for God nor
 Man.

Man. And, far be it from me to think that *you* resolve, finally, to adopt the *Character* to yourself, on any occasion.

Now, Sir, to come to this most essential Point between us, it is a great Honour to you, that you have a Man, tho' so *mean* in other Respects, so truly great in this, to deal with, "That in all that has been said, on his *Case's* appearing, no one ever, as I have heard, nor, I believe, any one else, has in one title questioned the *Veracity* of it. Or, if this should be doubted of, on my saying of this now, I defy that Man to appear ever so much your Friend, that knows me, who shall think me *capable* of a wilful Falshood, or, any Man that knows me that is *not* your Friend (and many there are, Sir, of both Sorts, of no mean Character) who will not think me *uncapable* of one. Or, if any *one* Man were so abandoned, that has any Knowledge of me as to do this, I will bring *twenty* of greater Credit, who shall be allowed by all the World to know me better, that shall deny it.

And what is it, Sir, that I have said in my *Case* to infer a *sum* of mine in your Hands originally, and which you still *with-hold* from me? THIS, Sir. And I beg that I may have leave, once more, to *state* it. It will be the *last* Time that I will do it. "That a *third* Person had a *Place*, in "the late Lord Chancellor KING's Disposal, given "him by his Lordship, at your *Instances*, in Con- "sideration of your giving a *third* Person, another "Place, of the like Value, at yours, on the In- "stances of his Lordship. The *third* Person on "your Side, was your Daughter-in-Law's *Trustee*, "by your own *Confession* to myself," the *third* Person on his Lordship's, an old *favoured Friend*, brought up many Years under his Eye and Protection. Notoriously known to have been so, by some of the greatest Men now in the Kingdom; and

and of whose continued Affection towards him, nothing can be *added* to the Proofs that appears in his Case, *immediately* from his *Lordship*, except *one* Thing, *viz.* “Your own CONFESSION to him,” “That you was to give as *good a Thing* to him, “as what his Lordship gave to your own Daughter-in-Law’s Trustee.”

And now, Sir, is it not *Faſt*, there was this *Transaction* between his Lordship and yourself on his Lordship’s becoming *Lord High Chancellor*? If not, “Why did you send for me by his Lordship, and tell me so?” Was this honest in you to take me off his Lordship’s Hands, to tell me you were *engaged* to do it, “That you had a Consideration for it in Hand, when no such Thing had ever passed between you?—Sir, the worst Enemy you have in the World, I believe, does not think so ill of you, as to suppose you capable of it? Let me intreat you, Sir, *here* to ask *yourself* these few *Questions*, “How came I to have the “Honour of being *known* to you? *who* introduced “me? *who* recommended me? on what Foot was “the Intercourse between us begun? how carried on? “how came his Lordship to tell me I was to have “an *Equivalent*, or you to *confirm* it so deliberately, “at *Chelfea*, and to promise me thereon, I should “have as *good a Thing*?”—Was all this a *Contrivance* between a *Lord Chancellor* of *Great Britain* and a *First Minister*, to deceive so mean a Person as myself? Let me, Sir, humbly have leave here to make this further single *Interrogatory*, “When you began, wantonly, to play the *Minister* on me, three or four Months after, how came you (on my writing to you the Letter inserted, at length, in my Case, wherein I insist on my *Right*) to *retract*, and promise his Lordship and me, you would give me the *Value* of the Place, till you answered your Part of the Obligation? Does the arbitrary *Pleasure* of
of

of any Man, do Times and Seasons, Days and Years, alter *Right*, or pay *Debts*?—No, Sir. Where *Right* is once established, and a *Debt* contracted, and *Demand* kept up, it must be *paid*, or it is still *subsisting*, and if it be *subsisting* unpaid, 'till it be paid there subsists *Injustice*.

Now, Sir, I humbly entreat you, once more, who are so great a *Master* in Argument, to say, what can be *inferred* stronger than this? What *flaw*, what Inconsequentialness is there in the *Deduction* I have here made? A *Fact*, Sir, asserted against you, supported by the Evidence of as unexceptionable Testimony as Breaths, by Letters of the greatest Kindness, from a *Man* that, afterwards, held the highest civil Post in the Nation, to a *Secretary of State*, to the Person himself declaratory of his good Will and Affection to him, by other undeniable Circumstances, “of your own acknowledging it, “your conforming to it for *one Year*”—Have you, Sir, the Privilege of turning such a one into the *mean* Condition of a *Place-beggar*? *. Or, if he really be a *Purchaser* on a valuable Consideration, “not to pay the Debt?” If you have this Privilege, please to shew it. Have you it from Nature, or from positive Institution? Is it the *King* that gives it you, is it the *Nation*, or is it not rather *yourself*, that has arbitrarily assumed it? And if it be so, should you not be humbly asked, “*why* you presumed to do it?”

What do you say, *Sir*, to this as you are reading it? What does the nearest Friend you have say to it, as he reads it? What have you thought of it, as it has formerly been laid before you? Is a *Laugh*, a stupid *Hypocrite*, or the hiring a Copy of *infamous Verses* to run a Man down, to be the only *Answer* to such a *Charge*? What Opinion must
you

* See the Note at the End of the following Verses.

you have of Mankind to think so? On the contrary, what has encreased, or will, to every Man of Honour in the Nation, that has come to the Knowledge of it, so immensely increase the *Debt*, instead of discharging it? Was it a Defect in the Will, or in the Understanding, that you were thus led out of your Way in your Answer to my Charge, when you had the *proper Traverse* so particularly laid before you †: Or must that really, in the End, be your Traverse, which I tell you *there* the World will not bear with, “ That you made a
 “ Fool of his Lordship, and, therefore, did and
 “ will make a *Fool* or a *Madman* of his *Friend*, as
 “ you like best? If you had that *Power* over a Lord High Chancellor, as to *make* him give up his Friend, why don’t you own it to the World? Or, if you could make his Lordship give up his Pretensions for his own Safety, could he give up those of his Friend, that you yourself so explicitly had adopted in my hearing? Will you pay that Respect to the Publick, as to insist on this, when that Friend of his Lordship’s and your’s shall humbly call on you, for your *Reasons* for so doing?

Really, Sir, these Thoughts have often greatly affected me for *your* sake, as well as my *own*. The *Loss* you suffer from the State of them, till the *Difficulties* that attend them are *cleared* up, or a full Compensation be made me, being much greater than I can suffer, if it never should be made.—As much greater as Honour is than Profit, to every honest, sensible Mind in the World.

IN the *Conversation* I had the Honour to have with you, at *Chelsea* (of which I have given some Account in my *Short History* *) you were pleased,
 Sir,

† See Letters and Applications, p. 39. Letter of Feb. 18.

* Page 15.

Sir, to tell me, with great weight of Truth, as it came from so great a Person, "*That every one was to be commended for taking Care of his own Interest.*"—You said this, Sir, with particular Reference to the *Occasion* that brought me *then* before you. I little thought, Sir, at that Time, I should have had that Reason, I now have, to *return you the Compliment*, on the same Account. But, which I beg I may have leave to do, with this Difference, that what was said from the greatest Candour and Humanity by yourself to me, is by me returned to you, with the profoundest Deference and Submission.

If it be commendable, in so mean a Man as myself, *to take Care of my Interest*, how much more must it be so, in so great a one as you are, whose Interests are of so much greater Value, *to take a like Care of his*. And of how much more pernicious Consequence will it not be, to such a one, to neglect it on any Occasion?

What, Sir, is more a *mean* Man's Interest, than his *Honesty*? What more a *great* Man's, than his *Honour*? And what is Honour in a great Man more than Honesty in a little one? And what Title or Pretension has the greatest of Subjects, that has no Regard to his Honour, to be better thought on than the meanest of the People, that is known to be wanting in his Honesty?—*Both* these, Sir, are of the same *Denomination*. And what that is, no Man in the World can tell better than *yourself*, who are so well acquainted with the Virtues and Vices, Corruption and Integrity of human Nature.

But, God forbid, Sir, that I should presume to take upon me to *determine*, in a Case, that so immediately relates to myself. I have fairly and honestly *stated* the *Difference* between us, with the greatest Reluctance, but with the freest Spirit, when there was no other *Remedy* against you—Before

the highest of all earthly Tribunals, *the PUBLICK*; and before the most upright, the most able, and the most impartial *Judge*, the common Sense of Mankind. I have, indeed, *argued*, but I have presumed to *decide* nothing. And next to the being in the Right, I shall be very glad to find myself mistaken in the *Inferences* I have made from the *Facts*, I have alledged against you. For, next to my own not being in the wrong, on any Occasion, my earnest Desire is, and my highest Delight, not to see another so. I suffer at another's Weakness, or Wickedness, and I look on another's Wisdom, or Virtue, as my own.

Homo sum humani nihil a me alienum puto.

Sir, as *weak* a Man as I am, it is by this Principle, that I have for a long Time led my Life, and in this Light I behold all human Actions. By which means I often am *pleased* when others *repine*, and have the Emotions of *Pity* when others *Rejoice*. And, if the Actions of *Strangers* (if one Man can properly be said to be a Stranger to another) affect me in this manner, when they are wrong, how much more, *Sir*, should an *apprehended* Irregularity of Conduct do so, in *one* whom I have the Honour and Happiness to know so well as yourself?

It is this Temper of Mind, that has been so long Interwoven in my Constitution, as almost to become natural to it, that has greatly excited my Compassion on your Account, to see you *countenance* so *injurious* an *Answer*, last Winter *, to the respectful *Charge* I brought against you, with so much Moderation. And, I am *here* affected the more, because, here, unhappily, I have no *doubt*, in my Mind, of your *being in the Wrong*. Was my
Charge

* See *Verses* addressed to the Reverend Mr. *Wh—y*, in the *Daily Gazetteer* of *April* 13, 1738.

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Charge against you *without* Foundation ; yet as it was brought with Respect and Decency ; so ungenerous, so truly injurious a *Return* would have been a great *Mistake* in you.—But what *Colour* does not *such* an Answer give the *Case*, “ of being thought *true*, even by the MAN, and by his *Friends*, in *whose* Favour it is made? It must amount, it has amounted in every generous Breast, that has read *both*, to a direct *Confession* of the *Truth* of it, in Form. It can be thought no *other*.—And what Aggravation of *Injury* is here? To see a Charge of *Injustice* answered, with still greater, if not with *Impiety* itself? For what is it less than *Impiety*, after so great an *Injury* done to a Man’s Fortune, to endeavour to rob him of his *good Name* also? The *sole* End of your noble Poet’s *Performance*.

AND, let it not be said, SIR, that you are not *answerable* for what is at any Time inserted in such *Papers*. You are answerable, Sir, both in the Sight of God and Man. *Qui facit per alium facit per se*, is as justly applicable to a *Minister* who *notoriously* supports the Expence of a publick Paper for every Thing *Ministerial* that is in it, as it is to that *received Maxim* “ of the King’s Speech, when made “ by the *Minister*.” And, I doubt not, Sir, but you yourself think so. At least, the Rule of Right *required* in this Case (if so *abusive* a Return had been given, out of a wrong Zeal for your Service, surreptitiously, to so humane an Accusation)—your *disowning* it.

Instead of which, Sir, have you not been pleased with it? Has it not diverted you? Have you not made your Acknowledgments to the noble Poet for it, for the Happiness of his Composition, and thereby made it your own, as much as if you had been the Right Honourable Poetaster yourself?

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I shall beg Leave to subject it to your View once more at the End of this *Address*, and shall humbly submit it to you *again*, as I did in the *Letter* I writ you, last Summer, into *Norfolk*. “Whether you
“will consult your Honour, and your Friend’s Satisfaction *most*, by resting your *Defence* in the Matter between us on that, which in all reasonable
“Minds so manifestly encreases your *Offence*?”

* *The hanging out the Rope*, is a particular *Flower* therein. That *Rope*, Sir, has been by myself *returned* †, in the Opinion of the World, very deservedly to the *Poet* himself, only out of respect to his Quality and Complexion, a little diversified in Substance and Colour. (For, Heaven forbid, plain Hemp should ever approach so fine a Skin, or so noble a Person.) By OTHERS, Sir, it has been *prophane*ly displayed to *yourself*—Though far be it from me to use a Person of your Eminence, on the highest Provocation, seriously, so irreverently.—But by which you may see how ill-judg’d a Thing it was in you to *suffer* the *pretty Master* to play with *Edge-Tools*, (pardon the *Bull*) or to *countenance* him in it.

—** “*You have been injured by me*”——“*It is true,*”

* Thy Prime worn out, O Dire, in dangling Hope,
Thoufands, much less provok’d, would buy a *Rope*.

† The Use of the *Rope* is *conceal’d*. That every Reader is to tell himself. Some may think that the Use the *Rope* is to be put to, is for Mr. *W.* to hang himself. Others more maliciously think, a better Use of it when *bought*, would be to throw the Noose of it, *gently*, about the Neck of that MAN, whose *singular* Honour and Honesty, had made him wear the Prime of Life out in such *dangling Hope*, contrary to the most express Engagement made to a *Lord Chancellor* and to *himself*; and after having *Value received* in Hand, that he should not do it.—But Mr. *W.* supplies it *neither* Way. When he *buys* it, it shall be a fine *blue* silken one, and he will make bold to cast it about the Neck of the *Pretty Poet*, &c.—See Criticism, p. 8.

** See Verses addressed to the Reverend Mr. *W.*——y, in the *Gazetteer*, April 13, and *Hypocritor*, No. 380, 384.

“ true”, *I have done you Injustice*”——“ Therefore
“ *here is a Rope, go hang your self*”.——

“ *You assert your Cause against me in such a Man-
“ ner, that I cannot answer it*”, “ *and my Pride won’t
“ allow me to submit to you*”,——“ Therefore, you
“ *are a Madman*”.

——SIR, If it were not for *Example-Sake*, such Use of the rational Powers, on the like Occasion, in any Man, much less in so great a Man, does not deserve *Resentment*, but *Commiseration*.——To see so truly great a Person fall so infinitely below his proper Character, as to *countenance* in the *first* Place, or not to *disown* in the *Second*, such Usage of one that has always had so great an Honour for him: And, when he thought himself aggrieved, without Remedy, brought his publick Action against you, with so much Decency and Reluctance. What can have a more direct Tendency to obscure the Lustre of your, once, generous Character, than this? Or, excite, in a truly noble Mind, greater *Compassion*, if not *Contempt*?

The Goodness of my own Temper, I thank God, has on so great a Provocation excited in me, instead of an uneasy Resentment, a tender Compassion towards the noble Poet himself; and I don’t doubt but it has done the same with many others, to see such *heavenly* Qualities as he is possess’d of, laid out to such *bellish* Purposes. For *Calumny*, is the Work of *Hell*; and the Devil himself has his Name, as you know, Sir, from the *Delight* he has in the *Exercise* of it. For Heaven’s Sake, Sir, advise him to consider, “ How infinitely superior the *Prerogatives* of simple *human Nature* are to the *glittering* Distinctions of a *Gold Key*, or even the more substantial Honour of a *Peerage*. And how much greater, and more lasting, and more important, the Estate he has in the *First*, than that which he has in *either* of the *Last*. And
that

xviii DEDICATION.

that he is guilty of a sort of *Self-Murder*, when he suffers the Pride of the P——r of a Day, to insult the *Humility* of a *Fellow-Creature* for *Eternity*, on any Occasion. And that he is as near *Akin* to the *Man* he abused, as he is to any LORD, not his *Relation*.

It has been no Secret to me, Sir, who your officious *Volunteer* * was, however little it may be known to others.—An *Angel*, Sir, may as easily be known by the *Tip* of his *Wing*, and his *Smock-Countenance*, as the *Devil* by his *Cloven-Foot*, or *Swarthy-Complexion*.

But this, by the *bye*.—And I give him this gentle Touch, out of Charity, and for the Sake of the profound Respect and Reverence I have had, and which your *Poet* knows I have had these many Years, and which I ever shall have, as long as I live, for ONE to whom he is very nearly related *one* Way, but from whom he is the most *distant* of any Man breathing, *every* other—to do him good—“ That “ he may enter into himself ”——and that the *Virtues* of his noble *Progenitor*, as well as his Blood, may, at length, belong to him. I bear him, God is my Witness, neither Malice, nor Resentment for his *Plebeian* Officiousness in your *honourable* Service. Notwithstanding the *Heart* never was seen to enter more deeply in any *Scurrility* whatsoever, than that of the *Writer* does in the fore-mentioned *Verses*. It brings into my Mind the old Saying, *Corruptio Optimi turpissima est*. But, at the same Time, my Religion forbids me to bear Malice on such an Occasion ; it allows me to do Justice to human Nature, when the wanton Use of *superior* Distinction requires so justly to be animadverted upon. The wanton Use, Sir, of that very Distinction, that has the *Meanness* of human Nature for its *Base*. The true and real Source

* See *Gazetteer*, April 13, 1758.

Source of all the pompous Pageantry that constitutes, and attends all outward Greatness in the World, whether Crowns, Scepters, Coronets, Titles, Ribbons, Stars, or Keys, being as you, Sir, know very well, the natural and moral Defects of human Kind. And should *these* be made Use of, to so contrary Purpose, as to vilify its natural Excellencies? Such as a “Good Name”, “and Reputation”, or even a generous exerting one’s self to *solicit* Justice in a modest reserved Manner, publickly, after so profess’d a *Denial* of it, on the most submissive private Application,—Than which, what can, indeed, be more truly NOBLE!

FROM your Right Honourable Poet, * Sir, I beg I may have Leave to make a Transition to your *Very Reverend Assistant-Operator* against *me in Prose*. Both the *Person*, and the *Occasion*, make it too *natural* to be omitted. I do it with Reluctance. But the most perfect Esteem one Man has for *another*, ought never to get the better of the just Regard he owes *himself*.

I must here quote two *Passages* out of the *Hypodætor*, bestowed on me, N^o. 383. Which, when I have *proved*, were “what passed from yourself to “me through our Mediator’s Conveyance”, I shall leave my Reader to make the *Conclusion* himself *who* conveyed them to the *Hypodætor*.

“Are you certain Lord King said nothing coolly
“of you to the *Prime Minister*, after he had shewn,
“at least, an *Indifference* in giving you away”?

It

* O come that *easy* Ciceronian Style,
So *Latin*,—Yet so *English* all the while:
As tho’ the Pride of Reverend Dr. B—;
All Boys may read, and Girls may understand.

It was owing, Sir, and you know it well, to no *Indifference* in his Lordship at all to procure for me “an *Equivalent* from the *Prime Minister* for the Secretaryship of the Presentations, worth, one Year with another, 300*l.* a Year, and that by the *Minister’s* own ACKNOWLEDGEMENT. It was the wisest and best Provision his Lordship could have made for me, in *civil* Life, had it been *complied* with, and I had not then the Thoughts of being in the Way that I now am in. I have been long sensible his Lordship, in his great Wisdom, designed it as *such*. Tho’, as he told me, on another Occasion, “that I must not expect that he should tell me the Reason for what he could, or could not, do”. And I doubt not but he had very good Reasons to bid me keep what he had done for me, with you, Sir, *a Secret*. * On the whole, his Lordship knew very well it would as little suit *my* active Mind long to dangle up and down to *Westminster*, as it would please *Another* that I should be so *near* him. And therefore nothing could have fallen out *more agreeable* to his favourable Intentions in my Behalf, than your *asking*, SIR, the *Secretaryship* of the *Presentations* for your Daughter-in-Laws *Trustee*, AFTER the Affair was *settled* of his Lordship’s becoming *Chancellor*, though you did it THEN, as you told me yourself, with *Reluctance*.

—But the Infination of this pretended *Indifference* in his Lordship towards me, is not what I lay, *solely*, to our *very* Reverend Friend’s Charge, from the foregoing *Quotation*. — This Objection *might* occur, as I know it has occurred, to weak or envious Minds, in your Favour, from the *Short History* it self. But nothing in it could have given Occasion to the Words that go before them, *viz.*

“ Are

* See Short History, p. 9. 1st Ed. p. 8. 2d Ed.

“ Are you certain that Lord *King* said nothing “ coolly of you to the *Prime Minister*”?——And what then? If his Lordship did so at all, was it previously to your *acknowledging* the *Value received* in hand, on my Account, or *afterwards*?

You know, Sir, this was weakly, and meanly, let fall by your self, and I know it was handed to me by our *Mediator*.——But what is there in the Case that *countenances* the *Meaning* of it? Or, how could such a Suggestion come into the Thoughts of a Man who knew nothing of me? As the Reverend Orator declared to his Audience, himself, when he, foolishly, summon'd me to his Shambles to *answer* what he had to say in *Defence* of his most noble Patron. For though I stood in my own Light so much as not to wait on him my self in Person, I sent an *Emissary* thither, who reported to me “ He did me “ this Honour. And I hope it is an Honour I shall preserve as long as I live, wholly to be unknown to him—Though, as the World says, and is very notorious, he lavishly shares your Acquaintance, Sir, and Favour.

But there's *another Passage* in that *Hypodotor*, and carefully made a Part of the *next* also, of a much *higher* Nature, and of very great Consequence to your self, Sir, and our very Reverend Friend, as well as to the very humble Servant of you Both. It is the *last* Paragraph, in the following Words:

“ To conclude, Sir. Look back in your *Journal* “ for your Tour to *Hanover*, your Desire of a Let- “ ter to Count *Bothmar*, your *Answer* to the *King* of “ *Prussia*, your *Letters*, &c. and consider whether “ so penetrating an Eye may not discern some *fun-* “ *damental Reason*, not to keep his Promise, &c.” concluding, “ I wish you no Ill, but would not “ have taken your Measures.” —I am very much obliged to a Man, no doubt, for these good Wishes, in one Line, who would make me be thought, by
(b)
his

his *fundamental* Reason, a *Madman*, in the immediately preceeding one. These Words, Sir, are very likely, it must be confest, to come from one Man to another, who were wholly Strangers to each other. But I beg my Reader may not have the worse Opinion of Mr. *Orator*, when he reads them ; for your *fundamental* Reason, Sir, was brought me by Mr. *D——n* from your own noble Lips, and I appeal to his and your own Memory for the Truth of it——“ That, indeed, Mr. *W——* was recommended to you by Lord Chancellor *King* to go “ *abroad*”, but that——here, Sir, he mumbled his Words, through Shame to speak them out to a *Man*, for-whom, what *Ingenuity* is in him (which, I truly believe, naturally, to be a great deal) made him to conceive some Esteem, from the *Intercourse* that passed between us. But I knew his *Meaning*, and he knew I knew it, and was *ashamed* of it. And as I love to put my self, as near as I can, into a Man’s own Situation, when I would judge of his Actions, I am not so downright angry with him, as I should otherwise have been, for handing this *fundamental* Reason to the *fundamental* Author of that Paper ; tho’ so contrary to all Truth and Knowledge—The Temptation, Sir, was great ; and your Interests must be unquestionably very dear to him.

It has been owing, Sir, to a very great reciprocal Value, that his good Sense, and agreeable Manners made me to have for him, that I have been hitherto so reserved on his Account. It having been very little known, ’till of late, tho’ much enquired after, *who* it was, who, *for your Sake*, was the kind Mediator between us, or, *who* (to use a beautiful Expression, which neither he nor you, I dare say, have forgot, of your own) *tinkered* for you, with me. Nor should I have taken Notice of it now, but that I am advised to go to the Bottom of this scandalous *Imputation*, and to do my self

self full and final Justice on its being brought, publicly, against me; so *cautiously*, insinuated in the foregoing *Passage*, and so *clearly* expressed in the Right Honourable *Verses*, addressed to me in the *Daily Gazetteer*. Made purposely the *last* Article in both your Defences, that it might make the deeper Impression, and stay in the Reader's Mind. Tho' an *Imputation* where ever weakly credited, was known to none to be more *false*, than to yourself, to your noble Poet, and to Mr. D——n of D——m. And yet designed to borrow Light from a *groundless* Story, and then to confirm the Truth of it for your Service. To propagate so great a Scandal of me, and to destroy, at once, as far as in him lay, both my intellectual and moral good Name, was also the great Design of your noble Poet, for the same most worthy purpose *.

What has given occasion to so vile an *Imputation*, is above my Comprehension. I defy that Man to appear, that can give the least Instance of *Insanity* in me, throughout my whole Life, that may not be given of himself, of you, Sir, of every Man in the World, when we are not governed in our Actions by those Principles we ought to be;—or, that is able to give a better Account of every Action or Resolution of Consequence, in his whole Life, with the Reason of it, than I am able to do, at an Hours warning.

It is very true, Sir, I can make a shrew'd Guess, how you might fall into the Error *Yourself*. If the considering me in that Light, and giving into the

(b 2)

Prejudice,

* Strabbing Reflection—nor at Twenty four,
To taste those Joys a Bottle and a Whore—
Be moderate still, nor trust encreasing Rage,
Lest MADNESS finish thy concluding Page—
The Town will Laugh —thy Reverend Brethren see,
Poor *Badge!* only was a Type of thee.—

Prejudices against a Man you had so little a while before honoured with so sedate a Conversation, was any ways Instrumental to your not providing for him according to Agreement, and your Neglect of doing so, was not wholly owing to the intemperate Use of Power, and to the domineering Spirit of mortifying a Lord High Chancellor.

There is *ONE*, Sir, of no mean Character, in the World, once very nearly related to you, at College, noted for his singular Philanthropy, who has for a long Course of Years, taken it into his Head, where-ever he came, to say, “ I was a Madman.” I have catch’d him in flagrant Delict myself, more than once, and have made him eat his Words, and submit, “ to have his Doors open to that *Man*, that he had, for Years together, on all Occasions, so inhumanly abused, as long as I thought fit to frequent them. And this *Distinction*, Sir, I have had paid me by him, without any Reason given for so doing, that I could ever conceive, unless it be *this*, (which I am, indeed, afraid will be thought, by those who know him, from his singular Humility, to have been too good a one, *viz.*) “ That soon after my Return from abroad, dining sometimes, with some learned Friends, at the Chaplain’s Table, I had the Misfortune, in the Vivacity of Conversation, a good deal of Company present, more than once, to be the innocent Occasion of the Laughs being turned upon the *D——n* of *Wo——er*.

But as to the *Motive*, be that to himself, the *Fact* is *certain*, and he will not *deny* it——Perhaps, in seeing this, he may publish to the World what he, meekly, told me to my Face, when I went to him, two Years ago, and expostulated the Matter with him to his, challenging him to assign any known Reason for so great an Injury, when, all that I had for Answer was, “ That he never knew any Body
“ that

“ that thought me otherwise.”——As if it became a Man, a Gentleman, a Christian, a Christian-Dean, nay, a Christian Bishop, to take up a scandalous Story (for most scandalous it was in him, if *he* did not *know* the Truth of it) told at random, of any Man, and to *repeat* it where-ever he came.—Let his Lordship give but *one* Instance of my *Insanity*, and I will be bound to deserve the Imputation, if I don’t give *Twenty* of his, and yet not think him a *Madman* neither. And now, Sir, the Compliment that his Lordship has been notoriously known, so lavishly to bestow on me in all other Company on all Occasions, where my Name has been mentioned, may he not be, presumed, without Breach of Charity, to have taken some Occasion to have paid me in your’s, however, possibly, it may be now forgot, or not cared to be owned, either by him or yourself, that he did it?

But whether from his Lordship, or from any other, our worthy Friend *told* me, “ That talking of my Affair with you, to justify yourself, you alledged some *Disorder* or *Irregularity* in my Understanding (I don’t pretend to mention the very Word, and loth he was to pronounce it) as *THE Reason* why I “ was not *sent abroad*, as my Patron proposed, and, as you said, he thought me qualified for.—But, Sir, am I to suffer for your being imposed on?——I beg leave to put a Parallel Case——Your Brother goes Ambassador to *Holland*, proposes an Alliance with the States——They answer, “ Sir, we must ask your Pardon, we cannot “ join with you in what you propose——Sir “ ROBERT WALPOLE is a *Blunderer*, we will have “ nothing to do with him.”——Would you not think it hard, Sir, that you should suffer by so scandalous a Misrepresentation?—I say no more——Your own good Sense helps you to the *Inference*, as you read along.—I wish, only, I mayn’t be thought

to *add* to my own *Sufferings*, by making the *Parallel*.

SIR, I humbly crave your and my Reader's *Attention* here. I am here *in earnest*. What Inhumanity is there not *here* to carry so vile an *Insinuation* into the Publick? An *Insinuation* in yourself and very Reverend Friend, at least, so contrary to *known Truth* and *Fact*.—If this be *Honour*, if this be *Conscience*, may *neither* ever be my *Portion*!

Never, Sir, I believe, but in your *Service*, was such honourable *Testimony* of a Man's *Worth*, “The *Distinction* with which I travelled,” that I with so much *Cause*, make mention of, in my *Case*, and which the *Letters* at the End of it so fully *express*, made the *Tokens* of a *disordered Mind*. Had I *then* produced *every* Instance of the like Nature, I have by me, I suppose, I must have been, in the Opinion of our very Reverend Friend, your own, and in that of your Amanuensis Sir *Isaac Ratcliff's* in *Elbow lane*, *beg'd*, as a *Lunatic*.—Is not this, Sir, think you, to use an Expression suitable to my *Function*, “treasuring up *Wrath* against the *Day of Wrath*?”—But, perhaps, this must be *fathered* on the supposed poultry Author of that Paper, as the *Right Honourable Verses*, full of the same *Ornament*, to some hungry *Garret-teen*. This, Sir, is your *Game*, whenever you are *called upon*, about it; but, after my letting you see I know it, you will, in vain, play it over again, against me; tho' it is well known it has been but a few Days since, your *Play*, on Account of the like *Scurrility*, tho' of a different Nature, in the same Paper, against a noble D—ke. In a word, Sir, *deny the Truth*, or contest the *Law*, with *me* by *Yourself* or *Agents*, and you shall be *answered*—All the rest, Sir, shall henceforth go with me, as
I hope

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I hope it will with every reasonable Mind, for *nothing* but your own *Self-condemnation*.

But with respect to *my* particular Grievance, let me conclude my *Complaint* of it, with the *following* Words, with which, through the *Canal* of this *Paper*, I would *address* the Right Honourable Poet, without varying, at all, the *Writer's* Style; for all his *Types*, I doubt, very little known to his L——p—
 “ *Who* maketh THEE to differ from *another*? And
 “ what hast THOU that THOU hast not *received*? ”—

I beg leave, Sir, before I have done, to make a further short *Remonstrance*, tho' for a different Reason, against *another* of the *Singularities*, with which your *Ministry*, above all other Men's, will be for ever *famous*. In the *London Daily Post* of May 20, 1738, is the following *Advertisement*.

“ Mr. *Orator* challenges the Authors of the
 “ *Craftsman*, *Common Sense*, Lord *Bolingbroke*, Dr.
 “ *Codex*, Mr. *Pope*, Mr. *Whatley*, their Friends,
 “ and the other *Witlings*, who are AGAINST the
 “ KING, to stand a publick, rational Trial with
 “ him.”

EVERY one knows, Sir, for *whose* Service, if not by *whose* Authority, by *whose* Approbation, if not by *whose* express Direction and Command, these *slandrous Insinuations* are daily made.—Other-wise, why do you not put a stop to them?

It is a very great *Distinction*, Sir, for me to have my Name entered in so *great* a *List*; but, a *Distinction*, which I beg leave to assure you, Sir, I as little *desire*, as I am sensible I *deserve*. I am not accustomed to these Things. And the Matter may be of the greatest Consequence to me, however little it may be to others, therein mentioned, whose genuine Characters are better known. I have the Honour, Sir, not to be altogether *unknown* to
 his

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his Majesty, my Sovereign himself. And put the Case his Majesty may have cast an Eye on this Paper. In what Light am I made here to appear before him? 'Tho' my Person be known, my real Character may not be so, and how am I here *misrepresented*? For, tho' the *direct* Implication of the Words, on us *All*, may be saved, by those that *intervene*, yet, Sir, those are very well understood to be thrown in, only to save the Author of them from being called to Account for them, not at all to prevent the *intended* Imputation. And thus I stand before his Majesty in them, as one *against* HIM; and that, for Writing a Book wherein a *Lord-Chief-Justice*, one, who afterwards was made by his Majesty himself, Lord High Chancellor of his Kingdom, gives me under his Hand, to a *Secretary of State*, the *Character* of being "well affected to his late Royal Father and his Family." — You treat me in this, Sir, as your *Brother GRUMBKOW* did at *Berlin*, who, when he could find no other Means to break my Interest with his *Royal Master*, represented me as a *Jacobite*. He is gone to his *Place*, while I am writing this, I am afraid, without repenting, for this and other Injuries he did me; but, I hope, Sir, you will take care to repent of those you have done me, before you *follow* him.

If this *additional* Injustice was not done me by your *express* Command, yet, as it was done by your *Connivance*, if you are a Man of Honour, as you would have yourself be thought to be, the least that you can do, on this Occasion, is to take Advantage of a leisure Moment, and humbly present his Majesty with my *Short History*; and pointing out the honourable *Letter* therein sent me from his Lordship, shew his Majesty the *Injustice*, with a proper Remorse, in your own Person, that one of your mercenary Tools had done to so faithful a Friend

Friend to his *House*, and so loyal and dutiful a
Subject to himself, for *your* Service.

AND now, SIR, if any Man on reading this should ask you, "*Who* I am that treats you with so bold
" a Freedom, on such grievous Outrages done him,
" in his *Name* and *Fortune*?"—If he asks this, with respect to the *Spirit* with which I write, please to let such curious *Enquirer* know—" I am your *Brother-MAN*", your *Brother-ENGLISHMAN*", "and your "*Brother-MORTAL*". If with respect to the Decency and Moderation I have used throughout, as to all *licentious Expression*, Please to tell him " I am, what you "*ought to be*"—a *Christian*,—and what you *were* to have *been*, a "*Parson*"—You may add, if you please, farther, " that that Man deserves not the "*Name of a bold Man*, that attacks his *naked, defenceless* Enemy with Sword and Pistol"; and *such*, SIR, are the Weapons I make Use of against you, *Truth*, and *Reason*; and *such* is the Disadvantage of your *Condition*, from the Error of your Proceedings against them.

And as to *who* I am, further?—" That as to
" my *Birth* and *Family*, I can say of it what a
" Greater * Man than either *you* or *I*, said of *his*,
" on a like Occasion,

" *Mibi, quidem, apud vos, Quirites, de meis majoribus dicendi facultas non datur;—Non quod non tales fuerint, quales nos illorum sanguine creati, disciplinisque institutos videtis; sed quod laude populari atque honoris vestri luce caruerint—*

— " A *Clotbier's Son*—bred to Learning—
" to which you may please to add, " That I had not
" my *Education* GIVEN me *elemosynarily* on a *Foundation*, at a *School*, or *College*. But though my
" Father died young, had a *Fortune* left me that
(c) carried

“ carried me through the most regular Education
 “ in *all* respects beyond the thirty-third Year of my
 “ Age; and, consequently, was not beholden to
 “ the Death of *three* elder Brothers, Men grown,
 “ to make any better Figure in the World than
 “ that, perhaps, of some obscure Fellow of a *Col-*
 “ *lege*, or some poor, jolly, hunting, Country-Par-
 “ son. For though, Sir, under *your* Administration,
 “ *merit* in the Clergy has always met with its *Re-*
 “ *ward*, it might not have done so, in your Per-
 “ son, under *another's*, who not so sensible of real
 “ Worth, as you have shewn yourself, on *ALL* Oc-
 “ casions, to be, might have left you to remain in
 “ *an original* Obscurity”.

Please to proceed.—“ That at the nineteenth Year
 “ of my Age I procured to my self the Protection
 “ and Favour of so great a Man, as Sir *Peter King*
 “ *was*, more esteemed and respected, than any Man
 “ of his Rank in the Kingdom. There are those
 now alive that heard him then give me the Cha-
 racter of an inquisitive young Man. And I can
 give the World the Abstracts of many a rational
 Conversation that I began *then* to have with him,
 in those early Years of Life, as well as *afterwards*.
 —“ That I spent five Years in the *Temple*, where I
 “ had the Honour to be known to, acquainted with,
 “ and esteemed by, Men, that *now* make in their
 “ respective *Stations* the greatest Figure in the Na-
 “ tion, and do great Honour to your *Administra-*
 “ *tion*. That some Time after that I travelled near
 “ three Years, went abroad without any Recommen-
 “ dation, but that I carried with me in my own
 “ Person, not having a single Acquaintance on the
 “ other Side of the Water, save a Sister-in-Law's
 “ Brother, a Merchant at *Rotterdam*; and yet had
 “ the Honour of becoming *personally* known to,
 “ and particularly acquainted with every *Prince*
 “ (save *one* that was *ill*, while I was at his Court)
 “ and

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“ and every *Minister*, Domestick or Foreign at the
“ *Courts* I came to”——This is *notorious*. And I
defy an Instance to be given of greater *Respect* being
paid in any *foreign Country* to any *English Gentle-*
man, whatsoever, since Sir *Philip Sidney's* Time,
than was paid to me, and that I can give *Proof*
of.

I beg leave, Sir, to say *this*, because when the *Fact* could not be denied, *Envy* and *Malice* has gone so far, as to ascribe the honourable *Access* I had every where, to the very *Reverse* of *Esteem* and *Consideration* for me.—But, as odd a Fellow as I am (*even You, Sir, have sometimes vouchsafed to tell me, I had a quite different way of thinking and talking, from other People*) the Character of a *Buffoon*, which this Imputation would fix on me, was never part of my Character. I have ever had belonging to me too much *Pride* to sacrifice my *Understanding* to my *Interest*.—The *proper* Character of a *Buffoon*.* I wish I could as well clear myself from having often sacrificed my *Interest* to my *Understanding*. But I am, truly, afraid this *Singularity*, if it be one, will ever, tho' perhaps

* I believe the following *Notes*, on this Occasion, may pay for the Trouble of reading it; for the Honour of human Nature and the Disgrace of it too.

I never had the *Trial* made of me but once, *this way*, all the Time I was abroad. When it was so contrived in a *Great PRESENCE*, that a Place was left open for me, as I came in, to sit *next* to a very learned Person, who had made an absolute Surrender of his Character and Understanding, and become *over*. I immediately saw the *Snare*, and instead of my usual *Frankness*, would not speak one Word to him, nor to any one else further, than there was absolute Occasion for. This, after sometime being observed by the *commanding* Person Present, he ordered *another* to change *Seats* with me, when I immediately put on my wonted openness; upon which, the *Lyssion* was asked the learned Buffoon, "Why Mr. *W.* was so reserved whilst he sat so near him?" He answered immediately, the following never to be forgotten Words— "Er halt mich, Sire, für ein "Canaille" (*he holds me to be a Rygal*) and so, indeed, I did, and never saw him after.

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perhaps often very undesignedly, stick by me.—
But to return.

Where-ever I came, I was honoured with the *Friendship* (I cannot speak the manner I lived with them, or with which I was treated by most of them, by an *after Term*) with the *Welling's*, the *Metsch's* at *Brunswick*, the *Munichhausen's*, and the *Stein's* at *Wolfenbittel*, the *Wartenleben's*, the *Ilgens* and *Knyphausen's*, at *Berlin*, the *Fleming's*, the *Wackerbarth's*, the *Poniatowski's*, at *Dresden*, the *Ander-son's* and the *Surland's*, at *Hamburg*, the *former*, one of the most accomplish'd Gentlemen in *Europe*, and acknowledged to be such, when sent by his City to the *Court of France*; the *other* as worthy and as aimable a Man as lives; *both*, then, *Syndicks*, the *former*, now, *Burgomaster* of that City. The *Bielke's*, *Golofkin's*, *Posse's*, *Lovenobr's*, *Kurakin's*, *Monteleone's* *Scol's*, *Whitworth's*, and *d'Ayrolle's*, among the foreign Ministers; but I say not this with respect to the *Dehn's*, Sir, nor the *Grumbkow's*.—I had too much *Honesty of Heart* for the *one*, and both *Honesty* and *Sense* too for the *other*; either for them to like me, or I them. To all this I have a Right to add, the known *Esteem* I had shewn me, *every where*, from Men of the greatest *Learning*, the *Le Clerc's*, the *Fabricius's*, *Wolf's*, *Jablonski's*, *Lenfant's*, *Beaufobre's*, *Vignolle's*, *Noltenius's*, *la Crose's*, *Thomasius's*, *Franks*, *Menks*, *Mascows*, *St. Hyacinths*, and *Sallengres*.

But, what were all the *literary* or *ministerial* Distinctions I received from *Subjects*, to those Honours that I as notoriously had paid me, by my own *Sovereign's* nearest *Relations* beyond Sea, “ That good old Princess his Majesty's Grandmother, by the Mother's Side, the late Dutchess of *Zell*, the whole *Royal Family of Prussia*, and the *Princely Family of Brunswick*? I have by me the *Pictures* of almost

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almost every Prince and Princess of their respective Families, and of their principal Courtiers of both Sexes, drawn in *Writing*, with an *Exactness*, that made them approved in their *own* Courts, and with a *Freedom* that made them not disapproved in those of *others*. I lived ten Months a Guest to his Serene Highness of *Wolfenbittel*, for the most Part, at his Highness's own Table, and a great Part of *Seven* at the Court of *Berlin*, as a *Friend*, rather than under any other Light I can possibly, properly place myself, 'till Mr. *Grumbkow*, like other *Prime Ministers*, for Ends of his own, *imposed* on his Royal Master, a false Character of me. I have smoked many a Pipe, drank many a Glass, rode many a Mile, and often have had the Honour to sit at my Sovereign's Brother-in-Law's own Table, his *Royal Sister* present, have plaid at *Chefs* with an Empress's Uncle, and Brother-in-Law, danced Country-dances with an Empress's Sister, and have been called out by a Sovereign Princess herself to dance a Minuet with her in open Court, on her *Name's-Day*.

BUT the highest Honour of all that I had paid me, while abroad, or, at least what pleased me most, I had almost forgot, *viz.* "That as Lord *Whit-*
 " *worth* once told me, the *King* of *Prussia* intended
 " to do, The good old Dutchess of *Zell* actually
 " did express her good Will to me in a more *sub-*
 " *stantial* Manner, by *first* presenting me with a
 " Purse of Duckets, on my taking leave of her,
 " and sending after me to my Inn a Present of
 " Refreshments, to comfort me in my Journey
 " thro' the wild Wastes of *Lunebourg*, and, afterwards
 " carrying her Benevolence in my Favour so far, as
 " to remember me in a *Codicil* to her *Will*, and
 " leaving me a considerable *Legacy*.—Tho' neither
 " *myself*, nor other Legatees, among which I could
mention,

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“ mention, some of much HIGHER RANK, were ever
 “ the better for what was left them *.

I travelled, Sir, not as the young Fellows of the Age do, before they know their right Hand from their Left, but at an Age of Knowledge, of Learning, and some Discretion, when I was capable
 of

* I certainly had the Honour of pleasing that good old *Princess*. When I took my Leave of her, she made me promise to see her again before I left *Germany*. And when the Court of *Wolfenbuttel* made her Highness a Visit, whilst I was there, the now, eldest Dutchess Dowager of *Wolfenbuttel*, was pleased to tell me, her Highness of *Zell*, enquired after me, and sent me her Compliments. But I never dreamed, nor imagined, nor thought, nor much less, said to any one living, that I had the least Expectation or Prospect that her Highness would have carried her kind Remembrance of me so far, as she appears to have done, by the following *Codicil*, 'till I had it actually left for me, at my Lodgings, at *Berlin*, one Day, while I was abroad. See p. lix.

The Situation I was then in at *Berlin*, made it impossible for me to comply with the *Orders* in the *Letter* sent with it, to hasten to *Zell*. I could not possibly have left *Berlin* without acquainting the *King*, with whom I had then the Honour to be every Day. And before I could go, the *face* of *Things* altered.—*All* was given over, and put in Possession of the late *King's* Consort, her Highnesses Daughter.—And when I came into *England* applying to—about it—I was told, the *Prussian* Court would have had somebody Present at the *opening* of the *Will*, but that was denied them.—Another Great Prince insisted on the same Thing, but it could not be obtained. And when that Great Prince saw it was denied to so near a *Relation*, I was told, he acquiesced in his late Majesty's Pleasure ———What there is of Truth in all this—Is known to ANOTHER better than to myself.—Had I no Proofs by me, that would *Authenticate* the *Codicil* in any Court of Judicature, and were it really what it has been vainly represented an *illusion*, I conceive it would be equally *Honourable* to me, considering what *Stile* the *Letter* is writ in, for which it is now produced,—and, for ought I can see, be it what it will, it is likely to be equally *profitable*. I always thought it improper in this, as in other Respects, to strive against the Stream, and am thankful to the *Minister* and his *Agents* for giving me an Opportunity of producing it at this *Juncture*.—See the *Letters* at the End of the *Dedication*.

of entertaining, as well as being entertained. Carrying an easy *Affability* in my *ordinary* Conversation, and as easy a *Respect* where *due*, I was well received where-ever I came. From such extraordinary Advantages I endeavoured to qualify myself for my Country's Service. And had not the Bishop of *Rockester's* Affair prevented his late Majesty from going abroad the Year 1722, I should have, from that Time, either under my own Sovereign, or elsewhere, certainly reaped the Fruit of my so doing. The *King* of *PRUSSIA*, then, in good Terms, with our Court, having expressly desired my stay with him till that Time, and telling me he would take me with him to *Hanover*. And when I came home, I brought with me as many curious *Informations*, and such *Testimonies* of Respect as in any other Country, or by any other *Minister*, or, in any other Person, would have been thought a great Honour, but which, in myself, and under your Administration, Sir, a Man is to be thought fit to be sent to *Bedlam* for ever having *deserved*.

I was no sooner *returned*, but the *late King* sent for me to Court, and honoured me with a much longer *Audience* than I ever saw him give to any Gentleman presented on the like Occasion; and afterwards I had the Honour to be presented, and very graciously received by his *present* Majesty, the *late Queen*, then *Princess of Wales*, and by all the Royal Branches of the Family then in *England*. At which, there ought to be no Wonder, after what the *Queen* of *Prussia* told me, on my taking Leave of her Majesty, and humbly requesting a *Letter*, "That she had often writ on my Subject
"to *England*, and that I had only to return thither
"to be *well received*." I had not been in *England* long, e'er I had the Honour to be acquainted, and to be, as I am able to shew, in great Favour, with *three* Men, the Favour of any *one* of which,

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in the Degree I had that of *all* of them, would be *Character* sufficient for any Man, I mean, “ That most
 “ excellent and most best of Men, the late *Earl* of
 “ PEMBROKE, Sir ISAAC NEWTON, and Mr. HILL *.
 Both the *last* have done me the Honour to *visit*
 me, as the *former* has done me the Honour to call
 on me, and take me up at my *Lodgings*. I had the
 Favour, Protection, or Friendship of *each* of these
 truly great Men, from the Time I became acquainted
 with them to their respective Deaths. And I could
 mention *many* other very eminent, and worthy
 Persons, who with the *Three* I have mentioned, are
 gone into *Futurity*; as well as *some* others still Living,
 with whom, *from that Time*, I have had the Honour
 to be intimately acquainted, of *like Character, great*
and good, like they. I say, Sir, both *great and good*,
 for I never valued nor courted the Acquaintance of
 any Man, unless he was as *good* as he was *great*.
 You *yourself*, Sir, have naturally had a great Share
 of this aimable Quality, tho’ you have suffered the
Minister to beat the *Man* well nigh out of it. It
 has been owing to my having been Witness of the
 Display of this excellent Ornament of human Na-
 ture, in all Degrees of Men, on many Occasions, by
yourself, that has made me *always* make mention
 of your Name with *Respect*; tho’, it has, of late,
 sufficiently, appeared how little Reason, as to my
 own particular, I had to do so; and so reluctantly
 to bring my *Cause* before the *Publick*, against you;
 and when I did do it, to do it with so much De-
 cency and Tendernefs, without the least Ill-nature
 or Ill-manners.—I give in the *following* Pages † an
Instance of the true Nature of the *Man* in you,
 towards myself, before it was so greatly corrupted
 by the true Nature of the *Minister*; and which
 makes the Wounds of my Partiality for you bleed
 afresh,

* Of *Richmond*.

† See *Page 3*.

D E D I C A T I O N. xxxvii

afresh, whenever I think of it; and I leave any Man to judge what the real *Temper* of that Man's Mind must be against *Another* he complains of, when he, needlessly, enters into his Complaint, a *Relation* that must be so much to that *other's* Honour, in every one's Mind that shall read it.

AND now, SIR, If it be asked me, "What is all this for?—I answer, "To make myself be known for what I *have been*, and *am*, in order to carry my Cause against you, when you and yours would have made me appear what I *neither* was, *nor* am, in order that I might *lose* it.—To put you, as much as possibly I can, in the *wrong*, that you may be brought thereby, to do me all the *Right* that is my *Due*.—And to do all that lies in my Power to take off an *Imputation* from me, that by your Influence, and under your Direction, and that of your *Friends*, has been so *abandonedly* propagated concerning me.—That, though what I do cannot hinder the Injury that has thereby been done me, by preventing the greater Usefulness that I might otherwise have been of in the World, — to do my best, by its means, to prevent all Hindrance to my Usefulness any way that I am able to express it in, in Time to come. No Man, Sir, ought ever to speak of *himself*, but when he is *called* to it; but when he is called to it, no Man should be more patiently nor more equitably *heard*, because it ought to be *presumed*, in his Favour, that *Necessity* only would drive a Man to be his own *Orator*.—I have brought down my *Story* to my return home from my Travels, for the sake of the Protection I was assured of, and Introduction into Life, I had so much Reason to expect from my Great Patron, at least, if not *otherwise*. A *Patron*, whose Protection, then, was so truly Honourable, and *must* have been, *one way or other*,

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so certainly valuable to me, had you, Sir, never concerned yourself with me, or stood to your *Agreement*. I am now in the Hands of both *Friends* and *Enemies*. 'Tis impossible for a Man to be at all known, but he must have of *both*. 'Tis absolute Obscurity in this World that can alone prevent it. And I leave both of them, most willingly, to make the most of what I have said, according as their respective Dispositions towards Truth, Justice, Honour, and Honesty, on one Hand, and to Falshood, Oppression, Injustice, and Dishonour, on the other, shall incline them. But before I, finally, leave myself with them, I beg leave to put it to the Conscience of all Gentlemen that have read my *Case*, whether they would with Patience have borne such Usage from you, for any one of their younger Sons; or would have been better pleased, at any Use any of them could have made of what Fortune could have been given them, than I have done of what was left to me, be it more or less, in the Education I gave myself, both at home and abroad, the Interest I procured to myself in the Favour of Lord Chancellor *King*, and the honourable Introduction I thereby had to a *Prime Minister*, on *acknowledged* Value received in Hand, to provide for me by an *Equivalent* for 300 l. a Year?—Nay, Sir, let me, before I have done, put it to *Yourself*—Can *You* entertain the Thought with Patience, that any of your *cadet* Descendants, hereafter, of the *left* Hand or *right*, should be circumvented by any future *Prime Minister* (—if, for the Ingloriousness of some future Prince's Reign, and for the Discredit of the Nation *Another* should hereafter arise) —or, after they had so worthily endeavoured to reap the Fruits of their laudable Industry, to qualify themselves for some Use in their respective Generations, and had so nearly brought them to Maturity, to have them blasted, at once,

by

D E D I C A T I O N. xxxix

by the over-bearing Oppression and Falshood of the greatest Subject on Earth?—If neither *They*, nor *Your self*, can be willing that such Injuries should attend the Fortune of any of your or their *Descendants*, as by your Means has attended me, how can *they* read *my Case*, published after so long a Forbearance, without the same Indignation as if it was their *own*? Or, *You*, SIR, without letting what Generosity remains in you, induce you to be *ashamed* of what you have done, what, as far as it appears by your *Defence* hitherto, is by your self *acknowledg'd*, in the Face of the World, to have been done, and to *repair* it by all Means possible in your Power?

I know but one *Objection* to your doing so; and that is, the *Character* I, unworthily, bear of a *Clergyman*. Nor should I have thought this an *Objection* of *my self*, in my *Case*, had I not known it to have been made so by *Others*.—But, *Sir*, in our Times, a *Clergyman* is a Sort of *Outlaw*, not entitled, in *like Cases*, to the *common Privileges*, neither in Fact nor in Opinion, of other *Fellow-Subjects*.—A *Parson*, and a worthless, useless, contemptible, cumbersome Fellow-Member of Society, being now a Days *synonymous Terms*, in the Mouths of the *Vulgar*, both *Great* and *Little*;—Too often imitated therein by both their *Betters*.—But, *Sir*, I must take this Occasion, to *protest* against this Construction of the *Character* of the most useful, the most necessary, and the most ornamental Body of Men, in a *Civil-Society*.—At least, of a Body of Men that *ought* to be so in every Respect; and if they are not such, it is the Fault of the *Constitution*, or of *Those* that ought to look after them, or, of *both*.—But where *any* of them are *not* what they ought to be, in *any* Respect, I humbly conceive, that it ought not to operate to the Derogation of any *others*, who make it their Endeavour to be what they *should* be in every

(d 2)

respect

respect. And that *these* are entitled to the same Consideration, Regard and Justice as the like good Qualities they possess, would procure to any Set of Men whatever.

As long as there is a God, there must be *Religion*; and as long as there is *Religion*, there must be a *publick Expression* of it. This is a *Duty of it self*, founded on the Being, Attributes, and Will of God; independent of the *Necessity* of it to preserve any Sense of Religion in the World. And if there is to be *publick Worship*, there must be *Ministers* of that *Worship*; and Men are to be respected according to the inherent Worth of their Employments, while their Behaviour is worthy of them. And what Employment can be so inherently excellent as that which relates so immediately to the *Honour* of the *Deity* it self, and to the *essential* Good of his Creature, *Man*? Whereas those who are thus employ'd among us, and were formerly thought the worthiest, are now look'd upon as the unworthiest Members of it, unless where *other* Reasons than those which relate to their *particular* Character, hinder it.

It is very true, the Clergies *Predecessors* were accounted *the Filth of the World*, and *the Off-scouring of all Things*; but this was said of the *Instructors* of Mankind in the *Christian* Religion in *Heathen* Countries; it was never intended nor imagined it should be so of their *Successors*, in a Country that was *Christian*.

Undoubtedly the Veneration of Mankind for these *Sacred Officers*, has been carry'd in *our Nation* of old, and is still carry'd by Others, to an unmeasurable, fatal, destructive Height.—But may there not be an Extremity on the *other Side*? I don't ask it as a *Favour*, I ask it as a *Right*, and the *Right* of every *Clergyman* in *England*, to have that Justice done him, in every respect, that his *common* Condition of a *Fellow-*

low-Subject, in a free Country, entitles him to, and his *personal* Qualities shall *deserve*.——At least I insist on it as *mine*, and as a *Right* I never will *depart* from. And therefore, *Sir*, as *great* a Man as you are, and as *little* a Man as I am myself, if *my* State of my *Case* be true, I am as much oppressed, and have as just a *Right* to have Justice done me, as if I was the best Layman in the Land. Nor ought I to lose, no, not so much as *in Thought*, any of the civil Prerogatives of any *Fellow-Subject*, by being a *Clergyman*: And as *complaining* where *injured* is one; if I have Sense and Capacity to assert my Cause against you, I desire I may have it construed to my Honour, and not Dishonour, that I shew the Spirit and Resolution of doing it. And that what would be considered a becoming Confidence in *another*, may not be branded with the unworthy Name of *Impudence* in me. And——to come to the *Point*,——
 “ That he writes well, and has Reason to complain,
 “ ——But, D——n him, he is a *Parson*, and
 “ what does it signify?”——Is not an *Answer* that is my *Due*, or that does Honour,——but to him that uses it.

In fine, what is there valuable in *Human Nature*, that may not be found in a *Parson*? And if it be inherent in a *Parson*, why should *he* that *possesses* such Qualities not be entitled to the *Distinctions* they bring with them to *other Men*?——
 Let a worthless *Clergyman* be a *worthless* Fellow. But why should not a *valuable* *Clergyman* be a *valuable Man*?——A little nasty, ignorant, fornicating, drunken *Squire*, ought to be shut out of all Company.——A worthy well-bred Gentleman, full of Humanity and Charity, cannot be respected too much, where-ever he appears.——And so on of all Ranks and Degrees of Men among us.——The *outward* Respect ought to be paid to every Man, according to his *Quality*; but *Whoever* has taken no
Care

Care to furnish himself with *Virtue* and *Knowledge*, the sooner one gets out of his Company, the greater Respect is paid to *Human Nature*; be he who he will, *Lay*, or *Clergy*. Let Justice therefore be done to every Man as his Case requires: And let every Man in all Orders of Men, on all Occasions, have Respect paid to him according to his personal *Desert*, and this would be the readiest Method for every Man to be *deserving*.

A just Indignation at the *Manner* I have known the *humble Representation* I have made of the *Injury* that has been done me, to have been treated with, because of the *Order* of Men I now belong to, has drawn this warm *Remonstrance* from me; and I have dwelt the longer on it, because I do not think it will at all, Sir, be for either your Honour or Interest, in the End, to make *that* manner *your* own. On the contrary, I hope the happy *Imitation* I have express'd of your *own* Conduct, in your *adverse Fortune*, by the becoming Spirit and Resolution I have shewn in mine, and the just Reason there was for removing this *Objection* in the Minds of your *Flatterers*, will meet with your *Approbation*. *Who* from the eminent Station, you fill, ought to have a Disposition to do general Justice to every *Order* of Men, alike, and to every *Particular* of each Order, as shall come before you. In a Word, Sir,

Consider

Nunquam fera est ad bonos mores via,

And that

Nunquam fortuna perpetuò est bona,

And that the Time *may* come, when you may stand in need of the *Consolation*, which, “considering my
“Case, and doing me Justice,” will give you. To hasten which, let me humbly lay before you the *Advice*
of

of a *Great King*, “ Trust not in *Oppression*, and be-
 “ come not *vain* in *Robbery*”——and as humbly
 to recommend to you that you would choose rather
 to make your self an *Exception* to, than confirm by
 your own Example, that other *Royal Saying* of his
 “ That Men of *high Degree*, are a *Lye*.”

To facilitate all which, Sir, I beg leave to con-
 clude this *Address*, with the following short *Story* of
 one of the greatest Clergymen that ever *England* bred;
 and with the following as short *Quotation* out of the
 best Book next the Bible, we have in our Language,
 writ by one, as great, now living.— Dr. Barrow,
 Sir, being observ'd one Day to have a new *Beaver*
 on, a Friend of his accosted him in this manner,
Doctor, says he, “ You have a very fine *Beaver*, pray
 “ what might it cost you? Cost me?——Why,
 “ two Guineas.—That is more by one, replies
 “ the officious Friend, than it is worth—Your *Hat-*
 “ ter has cheated you above half. Has he,” con-
 tinues the Dr. “ That is none of my Concern, let
 “ HIM look to that.”——

The *Application* of this little Story, Sir, that
 was told me, to your Honour, on my *Short His-*
tory's appearing, is very obvious. But, Sir, that it
 may not be truly apply'd, I beg I may be allow'd
 to leave behind me the following *Quotation*.

“ *Restitution* and *Reparation* are Instances of
 “ Justice, strictly due. A continual *Refusal* of
 “ them, is a continued *Act* of *Injustice* ; a continued
 “ *Theft* ; a continued *Extortion* ; an Habit of
 “ the greatest Vice ; and, consequently, if *Injustice*
 “ itself can never be pardoned, till it be forsaken,
 “ this complicated and continued wilful *Injustice*, will
 “ raise the Account of a *SINNER* to an unpardon-
 “ able Height.” *——

S I R,

S I R,

Humbly referring it to you, if you please, to refresh your Memory with the following *Letter*, writ to you now eleven Years since, and my *Observations* (on what past on *it*, then, and has *lately* further past) at the End of it, I have the Pleasure of *concluding* this long, and I am afraid, to you, Sir, tedious Address, and the Honour of assuring you, that I am, with great Zeal and Truth, as I ought to be,

S I R,

*Your most humble, and**Most obedient Servant,*

ROBERT WHATLEY.

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T O

The *Author* of the *Daily Gazetteer*;
April 13. 1738.

S I R,

IF there be any thing in the following Lines that sets a *late Case* in a *proper Light*, you will, I make no question, if convenient, *suffer* them to make their Appearance by the Canal of your Paper. If otherwise, * I must desire you to let them be sealed up, and left till call'd for in the Name of—
A Volunteer.

* The *Author* of the *Daily Gazetteer* is Mr. W——'s Acquaintance of above 30 Years standing, having been *School-fellows*. And Mr. P——-n, *Solicitor* of the *Tr--f--ry*; and who is said to have the Direction of the *M-n-st-rial Papers*, was also his *School-fellow*, and friendly Acquaintance of near as long. Mr. W. is sure *neither* of these Gentlemen would, of their own accord, have either *inserted*, or so much as *countenanced*, the inserting, such a malicious *Libel* on him, but, as in Duty bound to do it, or to *suffer* it to pass.

By WHOSE *Authority* therefore they were *inserted*, I must leave my Reader, after *reminding* him of this, to *determine*.

To the Reverend Mr. Wh——y

PErplex'd out comes at last THY *teizing Case*:
Good Lord! what *Patience* shewn to get a *Place*!
Did ever *Martyr Persevere* like THEE!
Or shew a Spirit of more *Constancy*?
Full *Ten* long Years, and *more Attendance* giv'n!
Wou'dst THOU waste Half in *Pray'r* to merit *Heav'n*?
Fell Disappointment! What a bitter Pill!
Thou *Source* of *Patriot Saints*! of *all Ill-will*!
Laymen for Thee, how much soe'er 'gainst Grain,
Resent, take *Orders*, Scribble and complain:
However fit to shine in publick Scenes,
Without the Pow'r, possess'd of all the Means;

(e)

Stabbing

Stabbing Reflection! Nor at Twenty-four
 To taste those Joys——a Bottle and a Whore!
 Compell'd to make a Nauseous Draught go down,
 And quit *dear Revels* for a *Parson's Gown*!
 THY Prime worn out, O Dire! in *dangling Hope*!
 Thousands, much less provok'd, wou'd buy a ROPE.

Be *mod'rate* still, nor trust encreasing Rage,
 Lest *Madness* finish THY *concluding* Page.
 Yet if THOU must spin out the *self Debate*,
 Now of Lord *K*——g, and now of *W*—— prate;
 Must feast THY self with THY *own Consequence*,
 Tho' at THY *Pocket's* and THY *Head's* Expence,
 E'en *publish* on, and *wildly* calculate:
 In THY Account, *Hopes*, *Merits*, *Losses*, State:
 Menace the *Minister* with *Things untold*,
 Some deep *Reserve* to force th' unwilling *Gold*:
 The Town will Laugh—THY Rev'rend Brethren see,
 Poor *Budgel* only was a Type of THEE.

NOTE.

I cannot resist making a Note here.——If every PLACE
 BEGGAR who was refus'd, should take it into his Head to fancy
 himself injured, and had the same *Boldness* of *Resolution*, to do
 himself Justice, with the same *impertinent* Redundancy of the
 Reverend Author in Question, the Town would not afford *Presses*
 to print *Cases*, nor *Stops* to contain them. See Dedic. p. xxvii.

HYP-DOCTOR, No. 383.

“ To conclude, Sir, Look back in your *Journal*
 “ for your Tour to *Hanover*, your *Desire of a Letter*
 “ to Count *Bothmar*, your *Answer* to the King of
 “ *Prussia*, your *Letters*, &c. &c. and consider,
 “ whether so *penetrating* an *Eye* may not discern
 “ some FUNDAMENTAL *Reason*, in those Points, to
 “ justify the *Prime Minister* from a Breach of
 “ *Promise*.”

Repeated (*Euphonia gratia*) No. 384.

MORE

M O R E
FUNDAMENTAL REASONS
F O R

The *penetrating* Eye of the PRIME
MINISTER, to *justify* his Breach of
Promise with Mr. W---.

And DAVID said, *I will yet be more VILE.*

2 Sam. vi. 22.

Letter *recommendatory* of Mr. W——. *from the*
celebrated Mr. WOLF of Hamburgh, to a Friend
at Leipsick.

Viro clarissimo, politissimoq; Henrico Cornelio
Hecker. S. P. D. Jo. Christophorus Wolfus.

MISISTI mihi nuper, *Vir doctissime*, novum
industriæ tuæ argumentum. Applaudo om-
nino conatibus tuis. Deumq; veneror ut eam tibi
mentem perpetuam esse jubeat, consiliaq; tua et
instituta ornet et provehat. Si quid a me proficisci
possit, quod huc pertineat, de animo tibi inserviendi,
credo non dubitabis.

Qui has tibi litteras reddit *Anglus* est, Et omnino
gentis suæ Decus. Hic commendari se voluit cuiquam
qui eruditorum apud vos virorum amicitiam ipsi
conciliare posset. Hoc et posse Te et Velle facere,
non minus dexteritas quam facilitas tua, sperare me
jubent. Itaq; fac ut intelligat Vir eximius, litteras
meas apud Te aliquid valuisse. Post magnificum
hospitem tuum *Menckium*, quem officiosissimè ex me
salutabis, cæteros qui Academiam vestram ornant,
ignorare eum non patieris. Ita vale, et rem ex voto
age. Dat. Hamb. Id. Jan. 1721.

N. B.

N. B. Mr. W. Having an *Original Acquaintance at Leipfick*, among the Learned Men of the Place whom he knew in *London*, and being fifteen Months after it was writ e'er he came thither, thought it not necessary to deliver this *Letter*, and therefore chose to keep it by him as a Token of Esteem for him from one of the worthiest Persons he came acquainted with in his *Travels*.

Letter commendatory of Mr. W — from Mr. SYNDIC ANDERSON (now Burgomaster) of the City of Hamburg, to his Brother-in-Law Mr. Vosse, then Resident for his Imperial Majesty at the Court of Berlin. (Not deliver'd; Mr. Vosse having been recalled before Mr. W — came thither.)

*Wohlgebohrner Herr,
Sonders Hochgeehrter Her President,
Hochgeneigter herr Bruder,*

(a) **E**UER Wohlgebohrn, werden verhoffentlich nicht ungutig nehmen, das Ihr bringern dieses einem gelehrten und sehr angenehmen Englischen Cavallier namens *Whatley* adressire. Er ist mir von *Hannover* recommendiret worden. Und weil er von sehr hurtigem kopff, artigem raisonnement, und vieler Probité ist, habe ich gross vergnugung in seiner conversation gefunden. Ich zweiffle nicht das E. W. wenn sie ihn gutig admitteren wollen ein gleiches bey ihm

S I R, My dear Brother,

I hope you will excuse the Freedom I here take of introducing the Bearer hereof to you, a learned and very agreeable *English Gentleman*. His Name is *Whatley*, and was recommended to me from *Hanover*: As he is one of a very quick Turn of Thought, entertaining Conversation, and great Probité, I have had great Pleasure in his Company; and I doubt not, when you know him, you will have the same. I desire nothing more for him than that you procure him the Acquaintance of some of the learned Men where you are: In doing which, you will add a very sensible Obligation to the many you have already conferr'd on,

S I R,

Yours, &c. &c.

ihm antreffen werden. Ich erlange auch weiter für ihm nichts, als daß sie ihm bekandtschaft ein oder andern dortigen gelehrten ohnshwear zu procuriren wollen. Wodurch ich zugleich hochstens werde verbunden worden, wie wohl vorhin schon im vollkomigster grad. Mit allem respect und ergebenheit bin

Euer Wohlgeb.

Meines Hochgeertiste H. Resident

und hochwerdigste H. Bruder

Hamb. 13.

Jan. 1721.

verslietester und gehorsamster diener,

J. ANDERSON.

Letter from Monsieur Munchhausen (Minister of State to William Duke of Brunswick Wolfenbuttel, now Prime Minister to his present Serene Highness Duke Charles) to Mr. W——.

Monsieur,

(b) JE vous prie de croire que Je suis bien fâché de ce que mon peu de tems ne m'ait pas permit de profiter de l'honneur de votre Visite aussi souvent que Je l'aurois souhaité. Me voilà sur le point

S I R,

(b) I am very much concern'd I can't have the Pleasure of your Visits so often as I would. I am now just setting out for *Brunswic*, from whence I shall not return till To-morrow Evening. *Saturday* you are to accompany his Highness to * *Langleben*; and *Monday* is the most busy Day with me of all the Week. I shall be glad to see you at *Linden* on *Tuesday*, and that you will do me the Favour to come and dine with,

S I R,

Your, &c. &c.

* One of his Highness's Country Seats.

point d'aller a Brunswick, d'où Je ne pourray etre de retour que demain au soir. Comme Vous accompagnerz, S. A. S. à Langleben Samedy, et que le Lundi est pour moi un jour de plus grande occupation que les autres, vous m'obligerez beaucoup, si vous vouliez choisir le Mardi prochain, pour votre promenade a Linden, et d'y agreer un petit diner, que J'auray l'honneur de vous y presenter.

Je suis,

Monsieur,

Wolfenbittel,
17 d'Avril.
1721.

Votre, &c.

W. MUNCHAUSEN,

Letter from Monsieur Bulow, Great Commander of the Teutonic Order, to Mr. W—— at Saltzdahl, after having pass'd a Fortnight with him at his Country Seat.

(c) **V**OUS estes bien exact, Monsieur ; J'avois mis ordre d'avoir le livre par l'occasion d'un Envoy que J'ay été obligé de faire aujourd'hui à *Saltzdahl*. Vous pouvez garder les autres livres, autant que vous en aurez à faire.

Je

S I R,

(c) You are very punctual in returning the Book. I design'd a Messenger I send to-day to *Saltzdahl* should have called for it ; You may keep the rest as long as you please. I am not sensible I have at all deserved the Thanks you send me for your Reception at *Lucheln*. I shall be glad of an Opportunity to shew you more effectually how much

I am, S I R,

Your &c. &c. &c.

(li)

Je prens vos remerciemens a mon egard comme des Complimens, ne sachant pas les avoir merité. Je vous assure pourtant que J'en conserveray toutes les reconnoissances en tems et lieu où Je pourray avoir l'honneur de vous pouvoir montrer plus solidement commequoy,

Je Suis,

Monsieur,

*Luch. le 8 de
Sepre. 1721.*

Votre tres humble,

et tresobeissant Serviteur,

C. L. BULOW.

*Letter from Count Wackerbart, Minister of State to
the late King of Poland, to Mr. W——*

Monsieur,

(d) **C**ELLE du 25^{me} du moi passé dont il vous a plu m'honorer, ne m'est venue que depuis peu de jours. La Raison en est que Monsieur de *Scott* à qui vous l'aviez sans doute adressé, l'a reçu à *Leipsic* pendant que J'ay été icy a *Dresde*, et l'ayant fait remettre dans la maison de S. E. Monsieur le Feld Marschal Comte de *Fleming*, ses domestiques ont negligé de me la rendre plutot ; et voila, Monsieur, ce qui a produit le retardement de vous remercier de l'honneur de votre souvenir.

Vous

S I R,

(d) Your Favour of the 25th came to my Hands but a few Days ago. The Negligence of Veldt Marshal *Flemings* Servants, to whole Care Mr. *Scott*, who receiv'd it at *Leipsick*, recommended it for me here, has been the Occasion of it. This is the Reason, Sir, I am not earlier with my Acknowledgments for your kind Remembrance.

You

Vous etes bien bon, Monsieur, de recevoir si obligement le peu de service, que Je me suis vu en etat de vous rendre dans ce pais-cy ; cette complaisance m'engage a vous rester toujours redevable, me voyant hors d'esperance de le pouvoir meriter.

Sa Majesté le Roj de Prusse, aussi bien que S. A. R. Madame la Margrave * me font bien de l'honneur de se resouvenir si gracieusement de moy. Je me croirois fort heureux de pouvoir m'en rendre digne.

Je ne vous entretiens pas des nouvelles de ce pais-cy. Parceq; Monsieur de *Scott* aura le plaisir de vous en entretenir luymeme. Je ne ferai que vous feliciter sur le profit que vous tirerez de la perte sensible, que moy et bien d'autres faisons icy de sa personne.

J'ay l'honneur d'etre, Monsieur,

Votre tres humble,

*A Dresde le
29 Mai 1722.*

et tres obeissant Serviteur,

COMTE de WACKERBART.

You are very good to receive in so obliging a manner what little Services I was able to do you here. The Obligation on this Occasion I am afraid will always lye on my Side, since I don't know how I shall ever be able to deserve it.

The *King of Prussia*, and her Royal Highness the Margrave,* do me great Honour in remembering me so graciously. I shou'd think it a great Honour to be worthy of it.

I leave Mr. *Scott* to entertain you with the News from hence, congratulating you on the Gain you, at *Berlin*, will make from the Loss that I and many others will have on his leaving us,

I remain,

S I R,

Your &c. &c.

* *Philippe.*

Letter

Letter from Velt Marshal Fleming to Mr. W——

Monsieur,

(e) **J'**AY receu la votre du 21 d. c. Mais comme je ne saurois rien faire de ce que vous souhaitez sans un ordre du Roy mon maitre, & que cela seroit difficile à effectuer, la franchise qui est etablie entre nous ne me permet pas de vous le cacher, afin que vous ne preniez pas de fausses mesures.

Je suis,

*Dreſde ce 27.
Juin. 1722.*

Monsieur, &c. &c.

FLEMING.

S I R,

(e) I receiv'd yours of the 21st Instant; but as what you desire can't be brought about without an exptels Order of the King, and as that would be difficult to obtain, the Confidence there is between us obliges me to inform you of it, that you may not be disappointed.

I am, S I R,

&c. &c. &c.

Letter recommendatory of Mr. W—— from Count Hompesch at Berlin, to Baron Hohnstein at the Hague. (Not delivered, the Baron being absent while Mr. W—— was there.)

Welgebooren Heer,

(f) **B**R E N G E R van dien is d'heer Waadly een Engelsche Edelman die sich eenige tyd hier heeft opgehouden, en de grootste Compagneien ge-

S I R,

(t)

frequen-

(f) The Bearer hereof is Mr. Watley, an English Gentleman, who has pass'd some time here, and frequented the greatest Com-

pany.

frequenteeft. En nu xan' fins fynde nae den Haegh te gaen heeft Syn Ed. my verfogt om eenige addrefte te geven van aldaer kenniffe en focieteit to komen. Diefhalven ik U. W. verfoeke hem gelieven wilt in kenniffe te brengen en te introduceeren, fo veel als doenlyk is. Sult my in defen' plaifir doen, als die altoos ben,

Welgebooren Heer, &c. &c.

Berlin, den 22

Julii, 1722.

GRAFF van HOMPESCH.

pany; and intending to fee the *Hague*, has desired me to procure him some Acquaintance there, for which Reason I desire you, Sir, will introduce him wherever it shall be proper; In so doing you will oblige him who is,

S I R,

Your &c. &c.

Letter from Mr. D'ayrolle at the Hague, to Mr. W—— at London.

Monsieur,

à la Haye ce 26 Fev. 1723.

(g) **V**OTRE Lettre est venue fort à propos pour nous tirer d'inquietude, votre depart ayant été suivi de tres-grands orages: je commençois à craindre, n'ayant pas entendu parler de vous, que vous n'eussiez servi de pâture dans votre passage à quelque gros Cabilliau——. J'espere que votre chere patrie

S I R,

Hague, Feb. 26.

(g) Your Letter came very *a-propos*, to free us from Uneasiness on your Account. The Weather being very bad after you left us, and hearing nothing of your Arrival in *England*, we began to fear some great Fish had e'er now feasted on you.——

I hope

patrie rendra Justice à votre mérite, étant recommandé comme vous êtes par les Rois & les Reines, & par vos propres vertus. Je fais des souhaits pour l'accomplissement de vos desirs ; & c'est ce que vous aurez de moi en retour de vos complimens. Je n'ay rien fait pour vous qui mérite le souvenir, heureux que vous soyez content de mes bonnes intentions.

Je n'ay pas manqué de m'acquitter de votre commission envers les personnes nommées dans votre Lettre, étant chez la Comtesse * où se trouvoit le Prince *Kourakin*, le Marquis de Monteleon & le Comte Flor. Je leur lus tout au long les articles qui les regardoient, & ils servirent à nous divertir.—— La conclusion fut de vous faire des complimens de leur part.——C'est toujours la même vie dans cette maison.——Au reste, tout est icy comme lorsque vous nous

I hope your native Country which is so dear to you, will have regard to your Merit ; since you carry with you such high Recommendations, as well as your own good Qualities. I interest myself very much in what concerns you. This is the least that I can do for the Compliments you make me. I have done nothing for you that deserved a Remembrance ; though I think myself happy that you were pleased to be content with my Services.

I did not fail, on receiving your Letter, to take the first Opportunity of making your Compliments to all the Persons mention'd in it. I met Prince *Kourakin*, the Marquis of *Monteleone*, and Count *Flor*, at Madam *Wurtemberg's*, and read the Articles to each, aloud to them all, with which they were all pleased, and desired I should return you all their Compliments.—— Matters go on there as usual.——For what remains, we are just in the same Situation you left us in ; interesting ourselves very little in what passes elsewhere. The Indisposition of the King of France, set Us a little in Motion, as well as You ; but his Majesty's Recovery has made every thing to be as it was.——

I am, very truly,

S I R,

Your &c. &c.

* De *Wurtemberg*.

nous avez quitté, nous mêlant peu des affaires d'autrui. Il y a une grande indifférence sur tout ce qui se passe en Orient & en Occident. On y a pourtant été dans les Speculations aussi bien que chez vous sur la maladie du Roy de France ; le recouvrement de sa santé a remis tout dans la situation ordinaire. — J'ay l'honneur d'être bien véritablement,

Monsieur, &c.

J. A. D'AYROLLE.

Letter from Monsieur Mascou of Leipfick, to Mr. Wh. — at Dresden.

Monsieur,

Leipfick, 17 Avril, 1722.

(b) **J**E voudrois que cette Lettre en contint une d'Angleterre ; mais il n'y en a point du tout pour vous à la poste. J'y ai laissé toujours une notice que vos lettres doivent être apportées chez moi, & ce sera avec bien du plaisir, si je vous en puis envoyer bientôt.

Au reste, j'espère que vous retournerez par *Leipfick* & je gagerois bien, que pendant tout votre séjour à *Dresde*, vous n'avez pas tant raisonné de philosophie

S I R,

(b) I should be very glad I could send you a Letter from *England*, enclosed in this ; but there is none yet come ; when there does, I have taken care they shall be brought to me.

I hope you will take *Leipfick* in your way back to *Berlin* ; I dare say you have not during the whole Time you have been at *Dresden* talk'd so much Philosophy, as we did together in one Walk

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sophie que nous avons fait dans une seule promenade à *Temple-Bar*. Vos amis vous attendent à la mardiale, mais personne n'aura plus de plaisir de vous y voir que moi, etant & par philosophie & par inclination

Monsieur,

Ec. Ec. Ec.

M A S C O U.

Walk in the *Temple-Gardens*. Your Learned Friends expect you at their *Tuesday* Meeting; but none will be more pleased to see you there than myself: Being as well from Philosophy as Inclination,

S I R,

Ec. Ec. Ec.

A L E T T E R.

From a Lady of her late Highness the Dutchess of Zell's Court, to Mr. W.—with the following Codicil inclosed.

Monsieur,

(i) **Q**UOIQUE mon affliction causée par la mort de ma tres chere maitresse & Princeesse Madame la Duchesse, soit si grande que les expressions les plus vives ne scauront jamais depeindre la douleur que j'en ressens, toutefois, Monsieur, trouvez bon que pour adoucir en quelque maniere le chagrin dont

S I R,

(i) Altho' the Concern I have at the Death of my most dear Lady and Princeess her Highness the Dutchess is so great, that no Words will express my Grief on its Account; yet I can't but acknow-

dont je me trouve accablée que je vous en fasse part, étant persuadée que vous ne serez pas moins touché de la perte d'une si illustre personne que je le suis.

Il est vrai que son Altesse étoit arrivée à un âge où les personnes raisonnables n'ont guere plus d'attachement pour ce monde, & comme sa vie n'a été qu'une suite continuelle de bonnes œuvres, sa mort a été de même toute Chretienne.

Cette occasion toute lugubre qu'elle est, me fournit au moins le plaisir de vous pouvoir informer que Madame la Duchesse s'est souvenue de vous dans les derniers momens de sa precieuse vie. Le cas qu'elle faisoit de votre merite vient d'eclater par les legs considerables qui sont contenus dans son Codicille, dont je joins icy l'extrait, que je vous conjure, Monsieur, de ne faire voir à qui que ce soit. Par rapport à la Cassette dont il est fait mention, tout ce que j'en puis dire est qu'elle m'a été recommandée de vive voix par son Altesse, & comme elle étoit scellée de deux sceaux pendant sa vie pour n'être pas ouverte qu'après son decès, en conformité d'une clause

acknowledge that I ease my Mind of some of that great Weight of Sorrow that oppresses it, while I impart the melancholy Tidings to one who will so sincerely sympathize with me on the Occasion.

It is very true, her Highness was arriv'd to that Age in which all reasonable Minds must have no longer any Attachment to this World; and as her whole Life was only one continued Series of good Works, her Death was also truly Christian.

I have the Satisfaction, Sir, on this Occasion to acquaint you, that her Highness has been pleased to remember you, in some of her last Moments; she having expressed the Regard she had to your Merit, by the considerable Legacies that are contained in her Codicil, of which I here send you an Extract, which I conjure you, Sir, to shew to no one whatsoever. As to what regards the *little Box*, therein mention'd, all that I can say, is, that her Highness recommended it to me by Word of Mouth; and as it was sealed with two Seals, in her Life-time, not to be opened till after her Decease, in Conformity to a Clause in her Will,

clause de son Testament, il me semble qu'elle doit contenir quelque chose de valeur qui merite votre attention; de sorte que dans la situation presente de l'affaire je regarde votre presence icy comme absolument necessaire, * & j'espere que vous serez bien dedommagé de l'incommodité que vous pourra causer un tel voiage.

Si l'empressement que j'ay pour votre service, m'a fait passer outre les bornes de la bienséance que mon sexe demande en vous écrivant cette Lettre, je suis convaincue que Monsieur Whatley est trop galant homme pour en faire aucun mauvais usage. J'ay l'honneur d'être avec beaucoup de consideration,

Monsieur,

Votre tres humble,

à Zelle le 6 de
Fevr. 1722.

Et tres obeissante Servante,

* * * * *

Will, it should seem to me to contain something of Value deserving your Attention; so that in the present Juncture your Presence here will be absolutely necessary: * and I question not but you will be amply made amends, for the Trouble the Journey of coming hither shall put you to.

If the Desire I have to serve you has made me go, on this Occasion, beyond the Decencies incumbent on my Sex, in writing you this Letter; I assure my self, Mr. W—— is one of too much Honour to make any ill Use of it. I remain, Sir, with particular esteem,

Zell, Feb. 6. 1722.

Your &c. &c.

* See Dedication, p. xxxiv. (Note.)

Extract aus dem von Ihro Durchlaucht der Hertzogin von Zelle, gemachten Codicil.

AUSSER denen Gaben und Vermachtnissen, worüber Ich in meinem völigén Testament alle-

Extract of her Highness the Dutches of Zell's Codicil.

To the Gifts and Legacies which I have already disposed of in my *Will*, at large, do I annex this *Codicil*, and it is my further

allererst disponirt, füge ich noch dieses Codicil hinzu, und soll dasselbe eben die Krafft, und zu Recht bestehende Verbindlichkeit haben, als wen es dem Testament, von Wort zu Wort wäre einverleibet worden.

Ich Lasse und vermache dem Hern. Whatley, einem Engellandischen Cavalier, auß einer vor seinem Meriten besonders tragenden hochachtung, und in erwegung des aus seinem Umbang geschopften wohlgefallens, auch dafs er seine anderwertige Reisen, um mich lediglich zu besuchen, bey feste gesetzt, die summa von Ein tausand Sechs hundert Reichs Thaler, an guten gangbaren Muntze, und soll ihm dieses geld einem monath nach meinem erfolgten Ableben getreulich, und ohne einzigen Abzug aufgezahlet werden.

Imgleichen vermach und gebe ich obgedachten Cavalier Whatley, alle in meinem grunen zimmer, vorhandene gerathe, bestehende in einen grunen seydnen bette, dergleichen Tappeten, zwey grossen lehn Stulen, zwölf niedrigen sesseln, benebst einem spinde von nussebaumen holtz, woreinnen ein mit
zweyen

ther Will it shall have the same Force and Obligation, as if it was enter'd, Word for Word, in my Will, and made Part thereof.

I give and devise to Mr. *Whatley*, an *English* Gentleman, (from the particular Regard I have to his great Merit, and in Consideration of the great Satisfaction I had in his Behaviour and Conversation, and also for that he set aside the prosecuting his Travels into other Parts, meerly for the Sake of paying his Respects to me) the Sum of One thousand Six hundred Rix-Dollars, in good current Money. And it is my Intention, that this Money be paid him without the least Deduction, one Month after my decease.

Likewise I give and devise to the above-named Mr. *Whatley*, all the remaining Furniture in the Green Chamber, consisting of

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zweyen pitcasten, als nemlich, mit meinem eigenen, und der——ihren, versigeltet weisses kastlein befindlich.

Alles dieses soll demselben aufs sein begehren in guten und sich gebuehnde form, ohne dem allgeringsten Aufschub und verzogerung an obgedachten Termin extradiret und aufgeantwortet worden.

Gegeben zu Zelle.

den 2to. Jan.

1722.

a Green Silk Bed, Hangings of the same, two Arm-Chairs, twelve Stools, also a Escutore of Walnut-tree, wherein will be found a little *white Box*, sealed with two Seals, with my own, and that of Mrs.——

All this shall be delivered up to him, at his Request, without the least Delay or Deduction whatsoever.

Done at Zell,

Jan. 2. 1722.

POSTSCRIPT by the AUTHOR.

ALL this must be confess'd to be very extraordinary by many, now, (as it has been by *some*, of old, who knew nothing of the Matter) too extraordinary, perhaps, to be *true*. But, let our *Distinctions* in Life be what they will, we are still but *Men*, and *Women*.——And who can account for an *old Woman's Fancy*?——The Thing however was too *true* to be made a *Lye* of, though a *Lye* has been made of it.——But this is not the Place to *reason* about it; if what speaks so plainly for itself, needs it.

Both *Letter* and *Codicil* are here subjoined to the foregoing *Testimonies*, as a further “ *fundamnctal Reason* for the *penetrating* Eye of the Great Man to “ discern Mr. *Wh——y*’s real Character by.” And Mr. *Wh——y*— begs leave to say, once for all, that the *scandalous Interpretation* put on such unmerited, unexpected, and unsought for Honour done him, while *abroad*, shews the *Authors*, and *Abettors* of it, to have been much more——what he will not say of *Them*——than it does Mr. *Wh——y* to be what Envy and Malice, or Misrepresentation has so freely said of *Him*.



A
L E T T E R

T O T H E

R I G H T H O N O U R A B L E

Sir R O B E R T W A L P O L E,

In December 1727.

Writ after some Expostulation with him for not standing to his *Engagements*, on his giving *Another* the Vacancy in the *Commission* of *Appeals*, &c.

With his A N S W E R to it.

Omnis homo dimittens rationem propter Authoritatem Humanam incidit in insipientiam bestialem.

Durandus.

Ubi est dignitas nisi ubi honestas? Cic Ep. ad Att.
L. 7. Ep. 11.

TO the READER.

THE Three following Letters are published as they were written, at the Time of their respective Dates, without any Addition or Omission, to serve a present Turn, either with respect to Things or Persons, in them. As many can testify who have seen them of old, since they were writ, tho' intirely unacquainted with their being now published.

April 10. 1739.

S I R,

December 9, 1727.

I Cannot enter on the Subject of the following Letter, better than by repeating what I have had occasion already to tell you, that your *Levee* is not a Place for *Reasoning*, but for *Faët*: And that as I honour you too much, to disturb you there with the *Weight of Reason*, I love myself too well to expose myself in the same Place to the *Weight of your Authority*. When I am by myself, I have *Reasons*, not *Persons*, before me. I have had *these* that I here send you in a Ballance, and have weighed them, stripp'd of all your Authority on one side, and of all Self-Interest on the other; and I am satisfied I have well weighed them.

The *sole Question* between you, Sir, and myself is, “Whether your providing for me be a Matter of *Grace* or of *Right*?” If it be a Matter of *Right*, it is an *Injustice* in you not to stand to your *Engagement*; if of *Grace*, it is highly impertinent in me to ask that as my *DUE*, which could, in that case, be the Consequence only of *mere FAVOUR*.

I am absolutely determined that it is the *former*; and while I am so persuaded, and especially with that *demonstrative* Proof that I will lay before you, I must necessarily have the Approbation of God and Man, in maintaining it.—I believe, Sir, inwardly, even your own.

Thro' the great Multiplicity of your Affairs, several Things which I shall humbly lay before you, may have escaped your Memory ; but I shall appeal no further than to your own Conscience for the Truth of them, when I have once stated them : And the *natural Connection* between them, will be such a Proof of the Truth of them, to any indifferent Person, that I need not call in the *known* Veracity of my own Character to confirm them, were they to be communicated to the World ; which, whether they will or not, will depend entirely on your *own Pleasure*.

And, in the first Place, give me leave to ask you, *How I came to have the Honour to be known to you ?* I assure you, Sir, “ it was not of my seeking.” Not that I did not know, or were not very well acquainted with the Grace and Dignity of your eminent Station, or Merit of your Character, or was ignorant how desirable a thing it is thought, to have the Honour to be known to a *Prime Minister* : But, Sir, I know very well, that you wanted not Candidates for all the Favours you had to bestow, how many soever, on the Foot of a *simple Recommendation*. Had I not been ever of this Opinion, it was in my Power to have been introduced to you, the very next Day after my Return from my Travels.

I was sent you, Sir, at your own Request, by the Lord High Chancellor of *Great Britain*, as his *Lordship's Friend*, for whom he had stipulated as good a Thing from you, as he had, at your Instance, done for a *Friend of your's*.

You *received* me on this Foot, and *acknowledged* it when I first waited on you. And in the *private* Audience you favoured me with sometime after at *Chelsea* (which I desired for no other Reason, but to know more particularly what Interest I had in you by Virtue of his Lordship's Recommendation, that I might be satisfied what I had to depend on, and
to

to help you the better to discharge your Engagement, by acquainting you with the Nature of my Views and Designs), In this *Audience*, I say, at *Chelsea*, on a fair State of the Case on both Sides, you *deliberately* and *expressly* promised me, “ by the “ *Christmas* following (now this *Christmas* approach-
 “ ing is *two* Years ago) as good a *Thing* as what
 “ your Friend had of my *Lord Chancellor*.” *

I gave you up the intermediate Half Year, without any Reluctance, which I had no Reason to do. For my Lord Chancellor told me, “ That, as
 “ what he was to do for your Friend, would be
 “ done out of Hand, so he expected that what you
 “ was to do for his, should be so likewise; and, I
 “ presume, his Lordship did *expect* it.”

On the coming on of that *Christmas*, you told me, “ That, indeed, Lord Chancellor had been
 “ very *urgent* with you, on my Behalf; *but that*
 “ *nothing was fallen yet*.” (Your very Words, Sir, which I can, as well as to all others I shall, in the Course of this Letter report, *swear to*, because I kept a

B 2

Memorial

* I beg leave to mention here, by way of *Note*, an *Incident* that happened at this Audience, very much for the *Minister's* Honour, and very worthy of all future *Minister's* Imitation, as an Instance of the *natural* Humanity of the Great Man, however much he thought fit to differ from himself in his subsequent Dealings with me.

When I was introduced to him, he was sitting on the Settee facing the Window, and the Complaisance of his Reception went so far, as to offer me a Place by him; but a Stool being at the Bottom of the Bed over against him, I sat myself down on it. I had no sooner done so, but, from I know not well what Cause, unless from the Greatness of the Concern at the Event of so interesting an Occasion, I fell at once into as great Insensibility as a Man could well be in, and keep his Seat. The here truly Great Man, perceiving so sudden, and so great, a Change in my Countenance, was pleas'd to say, with a Humanity, that it is a great Pity he did not go on to imitate himself in in our future Intercourse. “ Mr. W. I have ordered the Servant to bring in some
 “ Chocolate, we will drink our Chocolate, and talk of indiffe-
 “ rent Matters, 'till you recover your self!—*Omnia si sic!*—”

Memorial by me, of whatever passed between us, in the Course of our Acquaintance.)

Would one not have thought after such an *Answer*, the first suitable Vacancy that fell, you would have performed your *Promise*?

Two Months after this, on the *Representation* I made you, “ *How I was in Danger of seeing myself*
 “ *deprived of all the Fruits of my Labours, of my*
 “ *honourable Interest in a great Patron, and of having*
 “ *all the Money I had spent, and Pains I had taken*
 “ *to qualify myself for some Service in my Generation,*
 “ *all thrown away at once, on your not performing*
 “ *your Promise.*”—You were pleased to tell me,
 “ since nothing fell to make me easy, you would
 “ give me the Value of the other’s Place, ’till I
 “ was put into Possession of an Equivalent.” Con-
 sonant to which, you gave me 200 *l.* that Spring,
 and a 100 *l.* more in the *October* following.

On your Recovery last Spring, on my applying, you renewed your *Promise*, only desiring “ a little
 “ Patience, while I saw you so incumbred on the
 “ rising of the Parliament.” Thus, Week after
 Week, and Day after Day, did you continue to tell
 me, “ That I should be remembered; nay, once
 “ asked my Pardon for forgetting me,” Tho’ it
 happened the very *next* Time you told me, “ That
 “ nothing could be done for me till your Return
 “ from *Norfolk*.”

I bore, Sir, with a becoming Patience, all this
*Saying and Unsayi*ng, contentedly, making you my
 Visits, twice a Week, as if I had been a *Beggar*
 and not a *Purchaser* *.

Now, Sir, if you thought fit to *feed my Patience*
 after this Manner, was it my Business to consider,
 whether you did it, or was to do it, out of your
 own *private Pocket*, or by any other means, that
 then

* The Reader is desired not to RESIST casting his Eye on
 the *Note* in Prose, at the End of the *Verses* foregoing.

then lay in your Power? I had not thought of this, 'till on urging you, before your intended Departure for *Norfolk*, to keep your Promise, you answered me thus, “ Did I think you gave it me out of your “ own private Pocket?” I think it was none of my Business to concern myself *How* you did it. But, when you told me further, soon after the Death of his late Majesty, “ That it no longer lay in your “ Power to do for me, as you had done, that “ your Obligation to me was in your publick, not “ private Capacity,” nay, adding, which surpassed every Thing, even to annul your Obligation to me, “ *Did I ever promise you any Thing in this King’s “ Reign?* ”

Surely, Sir, on hearing all this, it was high Time for me to look about and see how the Case stood between us.

And, Sir, if, according to the Wishes of your Enemies, you had ceased to be what you were, would your *Obligation* to my LORD CHANCELLOR on my Account have been *extinguished*? No, surely, as to the past Time of your nonperforming your Promise to me. No one would or can think so.

But, to go on. Seeing how *happily* Things went, the Respect that I thought I justly owed your superior Character, has now made me wait *six Months* your Recollection, and your doing your self and me Justice: And *two Occasions*, in particular, have offered since that Time, to help you to do it. I mean the *Controlership of the Lottery* Mr. D’Anteny had, and the late Vacancy in the *Commission of Appeals*; but when I find myself postpon’d, tho’ both intirely in your Gift, in both of them, and no Regard had to my Patience by *any other means* (under the *pretence*, which is quite out of the Question with me, “ That the King gives no Money”) it is Time, high Time for me to speak, and to speak, Sir, to be heard.

On this *plain*, but *honest*, state of the Case, and *your own* proceeding on it, it appears plainly to myself, and it will, I don't doubt, to every body else, that it is a *Mutter* of RIGHT I contend for. And that “ *you are, Sir, obliged in Honour and in* “ *Conscience, from the highest Authority, “ your own* “ *acknowledged Obligation, on an avowed Considera-* “ *tion,”* to have given me *two Years* ago a *Place* of “ *equal Profit to the Secretaryship of the Presentations,* “ *or the Profit of it since that Time.*” And as, since that *Time*, I have received only the *Profits* of *one Year*, there remains, at this *Christmas*, due, the *Profits* of another, as really as if I had your *Bond* for it.

What is the Reason of the Authority a *Bond* carries with it, but the incontestable Proof of the *Obligor's* Intention? And what can be a greater Proof of that, than I have in my Case, your *own Acknowledgment and your own Promise*.

And now, Sir, if it be so (and that it is so I appeal to *God*, my *Lord Chancellor*, and *your own Conscience*, for the Truth of the several Facts I have stated) can it be expected that I should sit still and see my Case confounded with that of those, who frequent your *Levée*, depending only on your gracious Favour †, on the foot of an *accepted, simple Recommendation* only, for what they expect from you, and not exert myself on such an important Occasion? An Occasion, Sir, of as much Importance to me, as all your Honour and all your Fortune can be to yourself. “ *Nay, even as you wish a happy End to* “ *your own Fortunes, you ought not to be access-* “ *ary to the putting an unhappy one to those of* “ *another, especially when under the contrary Ob-* “ *ligation.*” Can it be interpreted Disrespect in me to assert my own Right? If, by the Law of
England

† The curious Reader is humbly desired not to RESIST castin^g his Eye on the forementioned Note once more.

England a Man may go to *Law* with his *Sovereign*, surely he may be allowed to *reason* with a *Minister*.

Sir, I think I ought, and I hope I shall, rather procure your Esteem, than have your Resentment, on my maintaining my just Rights; and I cannot persuade myself, but that, on Recollection, you will *satisfy* me; and that what you have fallen short in fulfilling your *Promise*, “made on the Sense of a *valuable Consideration*,” you will make up to me; and will first give me the Year’s Arrears that are behind, and continue to give me the Value, ’till you have an *Equivalent* ready for me.

If, Sir, you shall be pleased to enter into yourself and do so, as I hope, for your own Honour you will, I shall neither allow myself to speak, nor to think, any more of it, nor to make any one privy to this Letter, having nothing else in View, but to make you sensible of your Error, Sir, in thinking “I depend only on *your Grace and Favour*, for “what I expect from you, and to recover my just “Rights.”

BUT, if trusting rather to any thing else than to *Truth*, you give me not a *satisfactory Answer*, when I see you, the Consequence will be, “That the “World must judge between us. Nothing can, “and nothing shall, hinder me.” I have waited but too long already, and I will wait no longer; especially considering the *Opportunities* that have occur’d, which you have been pleas’d to pass over, as if you had no manner of Sense of the Obligation in Question. “There is a *JUSTICE*, Sir, a Man owes “himself, whoever he has to deal with, let it be “the greatest Person, or the least, that is, or ought “to be, superior to all other Considerations, to a “reasonable Mind, let what will be the Consequence.” But no Man, that has *Right* on his Side,

Side, and carries his Cause to that great, and, in many Cases, only *Tribunal, the Sentiments of Mankind*, need ever fear to come off with Dishonour. If I do this, 'twill be only because I am *forc'd* to it: But before I am forc'd to it, I think seriously 'tis worth your considering, whether you will not be a greater Sufferer than you would be by complying, tho' out of your own Pocket (if it be so, that all other ways of doing it are shut up,) with my Demands or than I shall, by your Non-compliance. As for myself: From you, Sir, I shall lose nothing: For I shall never expect any thing from that Man's *Generosity*, who has fail'd me in *Point of Justice*. Nor am I in much Fear of what I shall lose elsewhere. More will do me good, on the Knowledge of my *Case*, yet a Secret to most, than will bare me *Ill-will*, for exerting myself in a manner so becoming. God be thank'd, Sir, I have not liv'd so as not to be both *belov'd* and *esteem'd*, by Persons eminent for their *Worth* and *Fortune*. There are many Persons who think, all Things considered, I no ways *deserv'd* to be kept in the *Shade* so long; and who, knowing the sincere Endeavour which I have, thro' the whole Course of my Life, had to render myself worthy of Encouragement, think I ought to have had it long since: But be that as it will, and were it to be the Consequence, that I should forfeit all future Hopes in all great Men's Favour absolutely, I would still publish it, because I am stedfastly of Opinion, it is better to die *at once*, than to perish by *Piece-meal*.

But, Sir, if you will please to give me leave to turn the Tables, and consider the Consequence of my making the World acquainted with *this Affair*, in respect to yourself. The World, Sir, seeing that what I did proceeded from *no Malice* or *Ill-will* towards you, would, as I have said, pity me, and be apt, in reading my Representation, to say, your
Conduct

Conduct towards me carried manifest Signs of an *overbearing Oppression* in it. Tho' I rather say of it, " That it was a forgetful confounding an *Obligation* " *on a valuable Consideration*, with a *voluntary Promise*." Which *last*, in the Mouth of a *Minister of State* can imply no more (however many Fools there are that give heed to it) " *than that when- ever it is convenient for him to perform such Promise, he will perform it.* Which what Latitude it admits of is very visible.

This brings, Sir, very naturally to my Mind a further *convincing Proof*, why this is not my Case, however much you seem disposed to bring me into it. For, when I had the forementioned *private Audience* of you at *Chelsea* (in order to know what I had to trust to, or to depend on from you by Virtue of my Lord Chancellor's Recommendation) *I told you expressly*, " that it was never my Intention " to encrease the Number of your Supplicators at " your *Levéé*; that I thought you had enough al- " ready on your Hands, and that I was never there, " but I both pity'd them and yourself too", to which you was pleased to make me this Answer, (I have the Notes of it by me) " That none knew " the Trouble there was in it, but those who went " thro' it. And that you had little Reason to value " yourself on the Distinction of it, for the greatest " Part of them, when you ceased to be what you " were, would never come near your Door again."

This, Sir, does not look like the Discourse of or to a Person, who *depended*, as those in Question do, on your *meer Favour*, or like one who was contented to make one of that *craving Croud*. *

The next *Observation* I am going to make is, with some Grief, while it exposes to what *strijs* the great Ornaments of human Nature are reduced,

C

when

* I beg the Reader's Forgiveness for entreating him once more, not to RESIST turning to the *Note* above-mentioned:

when they would depart from the high Road of Truth and Reason. This Time two Years, when you could not satisfy the *Promise* you made me on a full State of the Case, of giving an *Equivalent*, &c. it was, “because nothing was fallen yet,” since that *two* Things have fallen. And how am I answered when I apply for them? When I apply’d for the *first*, “it had been promised these seven Years.” And as to the *last*, “it was given away as soon as “you went into the King.” You said this, with an intent to have one believe, “that it was given away “by his Majesty without your moving for it.” I appeal, Sir, to yourself, whether this was not your Meaning. Nay, I know a Gentleman to whom you made the like Answer to, and who was no wiser than to believe you. But, Sir, had *you* so little Regard for the *Person* who has it, as not to prevent his Majesty? Or, had his Majesty (without detracting from the Gentleman’s Merit, I say it) *so much*, as to prevent *you*?

And now, Sir, what can shew you more to be in the Wrong, than comparing your *Answer* two Years ago, of, “nothing is fallen yet, &c. with your *two Answers* I have stated, when *two* Things successively fell, and *two* Things actually in your Power? Did not your telling me, that “*nothing was fallen yet*,” imply, that when something fell it was my due?

I have not forgot, Sir, the Story you *told* me, on another Occasion, “How you were obliged to dispose of the first Vacancy that fell in any Commission, from 3 to 500*l.* by a higher Hand.” But you cannot deny, Sir, that both these Vacancies, were wholly and solely at your own Disposal. And that you had it as easily in your Power to discharge the Obligation to my Lord Chancellor on my Account, as to give those two Places to either of those you gave them to. Does your *Obligation* lessen by not being discharged? And, was there not the highest Reason

(II)

Reason in Honour and Conscience, that you should have thought on me? Who has, or who can have, higher Pretensions in the "*List*, you told me, you "*kept by you*;" or, is my Name not down? Was not *your Daughter-in-Laws Trustee* (as you told me yourself the Gentleman had been) in Possession of an *Equivalent*? Why must I *want*, while he *Wantons*? To him you have given another Place, while the *Consideration* for which he had the first, remains *unsatisfied*.—*But, you say, you will withdraw him*—— If you do, I hope you will give me, at the same time, the last Years Sum to make *even Accounts*. And even that won't do it neither. For what Amends will you then have made me, for the Loss of the Character and Credit which my being *publickly* provided for would have given me?

But to come to some *Conclusion*. I would not have you think, SIR, if I am driven to publish my *Case* to the World, I have any View of becoming your political Enemy. As to *publick Matters*, my Thoughts will continue the same they have ever been, that is, in reality, *none at all*. I am ignorant of the necessary *Data*, whereby to judge whether your Administration has been good or bad. I don't know how Events are brought about, whether by Folly or Wisdom, Design or Accident. Only, I think it is a *pretty while* since ENGLAND has had any good Event befallen it. But where to lay the Blame I know not. I have no manner of Bitterness, Sir, in my Mind towards you. My End in Writing you this, is, only to do myself *Justice* with you. And, on Failure of that, my End in *publishing* it, will be no other than to make myself the best amends I am able, by "*vindicating my Character to the* "*World*," which, as well as my *Fortune*, has extremely suffered "*by your accepting the Per-* "*formance of an Obligation to me, which you* "*have not performed.*" And so prevented me

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from

from reaping the Fruits of my Interest in another Great Person, which I should (some way or other) infallibly have reaped, had you not interpos'd and prevented me.

With these Sentiments, I have the Honour to remain, Sir,

Your most obedient Servant,

R. W.

N O T E.

My Reader may perhaps have the Curiosity to know " what followed on this Letter." I will tell him in few Words.

Taking my usual Walk into Arlington-Street, the next Levée Day, after I sent it, the Great Man came to me and said — " You will print," you say, — " Please yourself," and pass'd me. On which, I immediately withdrew to the next Coffee-House, and sent him in a Note. " That if I was to please myself, it " would be by having Justice done me, and not to " print." — Being at Court a few Days after, a Confidant of the Minister's, with whom I was not unacquainted, and who is now in Possession of a Place of above 800 l. a Year, came to me, and, taking me aside, told me, " He had seen such a Thing" — (meaning the Letter above) " at Chelsea." " That the Minister" (calling him by his Name) " was in a violent Passion " at it, and said" — " (What, for his Honour I will not here repeat) — The Gentleman went on — " That " surely I was wiser than to print ;" " That to be " jure

“sure I should be considered, if I did not,” with other coaxing Expressions to the same Purpose. At a second private Meeting, on like Insinuations, I agreed not to do so, and writ the Minister a civil Letter accordingly. — On which I renewed my Visits to Arlington-street, was received as usual, “Some times a long Word, some “times a short one,” and was most honourably abandoned the Whole twelve Months following. It being not ’till December 19, 1728, that I had the least Consideration had of me. When so manifest a Regard to Justice, Truth, and Honour, made the GENEROSITY of 100 l. very welcome to me.

It may be ask’d here, “Where was your Great Patron the L—d Ch—r all this time?” — I answer, Where many a Great Man has been with respect to the Minister, and the Minister has been himself, with respect to the LA PAZ’S, PATINHO’S and LA QUADRA’S——Negotiating, when his Lordship should have been, on his own, as well as on my Account, resenting. — Putting “the Minister in mind of me fifty times,” “speaking to him for me,” as he said himself, “as “often as he had Fingers and Toes”——Cringing to the Man that had injured him, and fearing lest my Opiniatry should occasion a Breach between them, as his Lordship, at this time told, as great an Authority, as is in the Kingdom——Lamenting his own Case to me, “That he had not the Power to make a Tidewaiter,” and mine to myself, telling me, “The Minister had a “Consideration, and a valuable Consideration too, “for what he was to do for me,” and that, “He “was mistaken if he said otherwise——But that it “was not his Business to quarrel with Sir R. W.*

Since

* See the Note prefixed to the *Letters and Applications*, p. vi and vii, where is a true History where his Lp. was at this Time, and where the Minister was too, a little more at large.

SINCE my Case has appeared in publick, it has been often asked, "Why I would publish," and, "Why I did not rather put myself into the Minister's Hands," when, after the noted Rupture in St. James's Square,† he had so remarkably veil'd his Bonnet, and paid me the Compliment, first, to read my Case in Manuscript, and afterward, a second time, in print, and thereby so evidently shewn a Doubt, at least, in my Favour, if not a palpable Inclination, to make up Matters with me (rather than a Story, that did him so much Honour, should go abroad concerning him) on my giving him the Opening, which a simple Surrender of myself had done, for his Honour to be saved, on the Occasion?

The Reason was this, and this only, "Because I would not put myself into the Hands of that MAN a second time, that had deceived me a first. "Be-cause, after writing my Case, and then printing it, and forbearing, for a Year, the publishing it, after it was printed, and, "in his Hands," I would not any longer be at his Mercy, nor make a Spithead, or a Port-Mahone, Expedition, of the Affair between us. And I beg Pardon if I injure him; but I believe, as, I think, I have good Cause to do, both in Fact and in Reason, that, had he thought, "That, after so long a Forbearance, I would have dared to strike my Stroke, "on his Refusal of a satisfactory Compliance," he had certainly come into one. I have heard some of the wisest, and best, of his Friends, more than once, express their Surprise (and that not out of any false Compliment to me, but real Tendernefs to him) how he could ever suffer such a Story to be publish'd against him; and, I doubt not in the least, but the same Reflection has occur'd to every impartial Persons Mind that has read it.

The

† See short History, 1st Edition, p. 26.
 ————— 2d Edition, p. 23.

The best, and, indeed, only favourable Thing I have heard said of him since it has been out, is this, " That if I had not published, I should have been " considered,"—This is begging the Question; and let the Great Man learn, for once, from a very little one, When to put an End to Negotiation.

DURING the disagreeable Interval above referred to, I had the Leisure to write his Lordship, my ever honoured Patron, the following Letter, with no Design of ever giving it the Publick, and little thinking I should ever have the Occasion I now have of doing it. But which I now do, for obvious Reasons, with as great Devotion and Reverence for his Lordship's Memory, as one Man can have for another. No Man knew his Lordship's Virtues and Failings better than myself. If the ensuing Letter does not shew this, I have it in my Power to convince all the World of it, whenever I please, and in due Time will do it. I am under the Obligation of a voluntary Promise to do so, arising from an old Resolution, originally founded on a Principle of great Gratitude; and, perhaps, from a little vain Glory too, for the high Distinction voluntarily conferred upon me of his Friendship and Protection, in the early Years of my own Life, and during the best of his. But the World has been so strangely revolted from the Opinion it once had of that Great Man, that it would be ridiculous to build that Monument to his Lordship's Fame, that I have in my Power to do, of my own Knowledge and Acquaintance with him, till the Prejudices of Mankind are abated in some measure in relation to him. And when I do this, I will not fail, God willing, to do Justice to some, who, to my Knowledge, idoliz'd him whilst Living, and in his Glory; but who, since, have thought he could not be too contemptuously spoken of.

I have thought fit to separate this Act of my Devotion to his Lordship from the rest I have to say of him, and
which

which, I doubt not, will, to every considerate Mind, answer for itself. If every Reflection be not warranted to be true, nor every, then, present Conjecture turn'd out a future Event, it is sufficient, in this way of writing, that a Man has Probability in his Favour. Which I Question not I shall appear to have had by those who were as well acquainted with his Lordship as myself, and who have any Gratitude or Generosity remaining in them, for him.

One Reason why I have thought fit to publish this Letter is, " that I might have an Opportunity to make
 " my Appeal to the Face of the present Age, and which I here do make, " Whether, notwithstanding the great
 " Revolution in Peoples Opinions of his Lordship's
 " Character, it be not true, that he was for many
 " Years by much the most esteemed, the most beloved,
 " and the most popular Man in his Time, of his
 " Country?" or, " whether any Man in the Memory
 " of any one living, was ever so universally known,
 " beloved, and confided in, as Sir PETER KING?

If this was true (as till I hear it deny'd, I beg leave to affirm) it must be a very great Censure on the Wisdom of the Age, in which his Lordship flourished, to honour him with so profuse an Esteem and Consideration, " if he did not deserve it," and a very great Distinction, arguing something peculiarly excellent in his Character beyond that of any other his Cotemporary, " if he did." That ought not, nor ever shall be forgot—But his Lordship was a Man, and so we are all, Great and Little, and had his Treasure, as, from the Prince to the Beggar, all Men have theirs, in an Earthen Vessel.

I intend neither Panegyrick nor Satyr on his Lordship in the Memoirs I shall give of him. His true Character, on the whole, will bear neither. There is enough in it, for the Glory of human Nature and its Humiliation too. But common Humanity, methinks, should hinder us from suffering the intellectual Imperfections
 (and

(and his Lordship had no other) of any one in the Decline of Life, worn out with the Service of his Country, and impaired by many other Causes, to write off all the Glory he so justly and so eminently acquired in the preceeding Part of it.

AS to Myself. It is not what his Lordship did not do for me, but what he did, what the Minister acknowledged he did, that is the Question between the Minister and Me. And if this does not, in the Opinion of every Man of Honour, Honesty and Sense, that has read the Short History, put me out of the Case of a Ministerial Suitor—If a Man pays for ten Pound of Meat at Market, and has sent in but one for it, the Butcher is an honest Man—An Equivalent from the Minister for the Secretaryship of the Presentations was THE Provision his Lordship for many weighty Reasons, designed for me, his favoured Friend; “which he paid for,” “which the Minister owned to me he was paid for,” “which his Lordship always said he was paid for,” and my not having that Equivalent given me, is what I lay before the Publick, to the Minister’s Charge. I had paid me by the Minister’s own Hands 300 l. as one Year’s Value of it; on the Demand I made of it as my Right and Due, by the Letter printed in my Case. And I have generously placed 350 l. more to the same Account which I eleemosynarily received, tho’ dearly earn’d by the Attendance and Application, contrary to all Honour and Justice, which I was obliged to make for it. This makes in all 650 l. My Lord Chancellor KING held the Seals Eight Years and a Half, which, at 300 l. a Year would, within that Time, have brought to me 2550 l. ²⁵⁵⁰there remains 1900 l. On this, the very lowest State of my Case that can be made; there is a Ballance due to me of that Sum. And, if finally with-held from me, I am as much injured, as if taken from me on Hownslow-Heath abroad, or tricked out of it by Japhet Crook at home. For this plain Reason, that, if the Minister had

not accepted of the Agreement, his Lordship would, at that Time, while his original Affection for me was unadulterated, have exemplified it some other way to that Value. Of which I have this further Confirmation, that even after the Freedom I took with him in writing his Lordship the following Letter, and after the Uneasiness I gave him on the Minister's Account, there is, a very great Authority, now Living, that heard his Lordship say, " If Mr. W. would take Orders, he would give him Preferment of the Value of 300 l. a Year", A sufficient Indication of itself, what his Lordship's original Intentions were in my Behalf; tho' for Reasons that do not solely (tho' they do primarily) affect the Minister, What his Lordship gave me, does not quite amount to the half of that Value. Besides the fore-said 1900 l. without Interest, there is due to me, in all Equity, very considerable Damages for the Uncomfortableness of Life, from my Right's being withheld from me; for what I have suffered, thro' its means, in Point of Character; and the Loss I sustained in the want of the Addition I might very probably have made to my Fortune, by so fair an Outset. These I have stated: And let the Minister, or his Agents, Right Honourable, very Reverend, simply Reverend, or plain Tools, disprove by fair Argument any single Article of the State of them delivered in on March 17, 1736-7*, read, received, and carried to the Minister by his very Reverend Commissary, or prove it in any one particular a wild Calculation, as the pretty Poet has it, and I hereby publicly declare under my Hand, I give up my Cause. But till that shall be done, I hope I do but Justice to every Man of Honour or Honesty that shall come to the Knowledge of it, to suppose him to be of Opinion, " That allowing my Matter of Fact to be true, (never yet disputed) the Minister is indebted to me the Ballance therein stated; and " That no Man of Honour, Conscience, or Honesty, Minister or not, that was solvent, would suffer such a Charge to stand out against him, before the Publick, unanswered.—I return to the Letter.

* See Letters and Applications, p. 2.

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L E T T E R

T O T H E

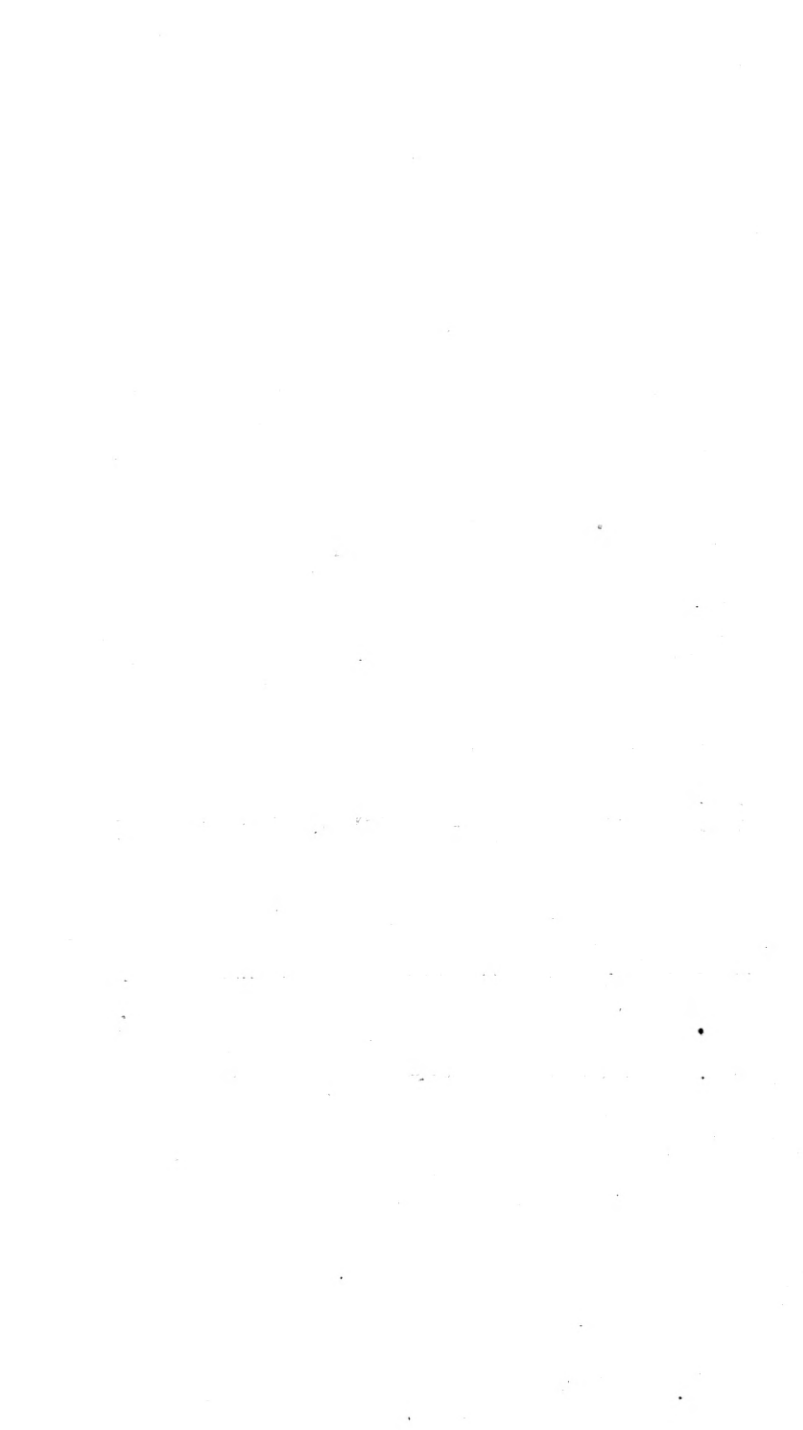
R I G H T H O N O U R A B L E T H E

Lord Chancellor K I N G,

O N

His Lordship's Character as it
stood in *January* 1727-8.

*Semper bonos nomenq; tuum laudesq; manebunt. VIRG:
Amicus certus in re incerta cernitur.*



My LORD,

January 29, 1727-8.

YOUR Lordship being occasionally in my hearing the Subject of the Conversation of many who wish you well, and likewise of a Sort of People that neither love nor hate you, nor any Man else, but like to make their Observations on what passes in the World, I thought it no ill Employment of the unwelcome Leisure I enjoy, to throw what *I have heard said of you and your Character* together, and offer it in *one View* to your Lordship. I cannot but think it highly serviceable for every Man, but especially for every *Great Man*, to know *the Sentiments of Mankind* concerning him. And though there are few that will be so sincerely free as to acquaint a *Great Person*, with *all* that may be said of him, and perhaps fewer *Great Men* who might care to *hear* it; yet, as I am by Nature sincere, and as your Lordship has seem'd not to take amiss what I have humbly talk'd to you, on several Occasions, of what I have heard sometimes said of you, in the World, I hope for your kind Acceptance of what I here send you; especially, whilst I can assure your Lordship truly, that an unfeigned Zeal for your Honour, has been the sole Occasion of it. The Thoughts are chiefly others, but the forming and digesting them together is my own; in doing which I have given some Range to my Pen, that has made them

them grow into a much greater Bulk than I at first expected.

If I have been rash in the Freedom I have taken, I have atton'd for that Rashness in some Degree, by being so discreet, as, though I have been obliged to others for my Materials, to make no One acquainted with the Use I make of them.

I leave your Lordship to read or to burn them, as you shall think fit. Only desiring that you would not content yourself with casting your Eye here and there; but, if at all, that you would be pleased to give them a regular Perusal. In which Case, I am persuaded, you will find that I had unquestionably approved myself in the Liberty I have taken,

My LORD,

Your Lordship's

Most sincerely devoted

Faithful Humble Servant,

R. W.

AFTER what your Lordship has read in the foregoing Letter, I shall here abruptly enter on my Subject, by saying, with a great deal of Concern, “ That your Lordship’s *Character*, “ since you have been a *Peer* and *Chancellor*, is not “ what it was in the Esteem of the World, when “ you was a *Commoner* and *Chief Justice*.

Now,

Now, as there is no *Effect* without its *Cause*, I think a *twofold Reason* may be assigned for this Change of Opinion concerning you; The First, from *Others*; the *Envy*, and *Malice*, and *consequent Detraction* of the World, (particularly of those who are more immediately affected by it) at the *Greatness* of your *Character*. The Second, from *Yourself*; while you seem to have entered on the *highest civil Post* in the Nation, with the same Views you had in the former Part of your Life, which acquired you so great Glory, when certainly you ought to have formed new Views, and proposed to yourself a new Method of Life. The great Character you had in your lower Station, may not be unfitly compared to a little Fort, in perfect good Condition and well garrison'd, and your present Character to a larger Fortrefs, with the same Garrison in it. By your exerting all the Virtues that could be required of a Man in your former Condition, the World, always disposed to assail great Merit, could find no Breach, no Part of the Works out of Repair, or slightly defended, so as to be able to make any Impression; but the *same Garrison* is not sufficient for a *larger Fortrefs*. The Virtues, my Lord, of a *private Life* (as was your Case formerly, notwithstanding your Dignity of Chief Justice, before you had the *Seals*) are of a very different Sort from the Virtues of a *publick and ministerial Station*, the Situation you are now in by your Peerage, and by your almost supreme Dignity of Chancellor. Private Virtues may *adorn*, but they will not *support* a Man in a Publick ministerial Station. They must be publick and ministerial Virtues and Qualities that do it, especially if the Person has given Reason to expect them from him. This is certainly your Lordship's Case, and if you do not shew you have those Qualities that are suitable to the *Peer* and the *Chancellor*, the World will bear you *now* but very little Consideration for those

those that so remarkably shone in you, and adorn'd you in the preceeding Part of your Life.

I think the present Situation you are in with respect to the Opinion of Mankind, compared with what you were in before, confirms this Observation very fully; and I leave it to your Lordship's own Conscience to tell you, which Way you have exerted yourself, since you have been a *Peer* and *Chancellor*, so as to procure any Addition to your Character; any other Way than you might have done, if you had been still a *Commoner*, and Judge of the high Court you preside in. I am sure I have never yet heard of any Thing that you have done, by Virtue of your *Peerage* and *Chancellorship*, that you would and could not have done, if you had no Vote in the House of Peers, or had by Virtue of having the Great Seal, nothing to do at Court. I cannot say, my Lord, but the *Purse* may have been in the Hands of those, from whom nothing more was expected, but just to preside in the Court of Chancery, and the House of Lords; but this is not surely your Case. The World have, do, and will expect more from your Lordship, and if they have not their Expectation satisfied in this Respect, they will think they imposed on themselves, in thinking you capable of what you cannot perform. It may be likewise said, that a *Juncture of Time*, may make it more or less necessary for a Chancellor to act more or less confinedly to his particular Province as a *Judge*; and as to this, whatever might have been said for your furling your Sails, and continuing inactive during the *late King's Reign*, I am sure there may be fully as much said for your spreading them, or at least preparing to spread them, to the Full, in the *Present*.

It was the general Opinion of Mankind, when you came into the *great Post* you are in, that the *Prime Minister* stood in absolute Need of you, and could

could not well do without you. The Circumstances were so favourable for your Lordship, from the Greatness of your Character, and the universal Humour there was in the Nation to have you in it, that you were, in a manner, absolute Master of your *Terms*, and it must have been owing to a Moderation peculiar to your Lordship, and which few in such a Juncture would have been Masters of, if they were not very good. But, my Lord, the very same Reasons that made the *Prime Minister* call you in to that great Post, must have induced him, when he had you safe there, and had his Ministry adorned with so great and so popular a Character, to contract, if I may so say, the Redundancy of your Character by all means possible. And I don't in the least doubt, but it has been with a secret Pleasure, and, it may be, Contrivance too (I ask Pardon if I do him Wrong) that the World is at all revolted from the Opinion it had of your Lordship.

How jealous the *Great Man* and his *Brother-in-Law* were of your Popularity, at the very beginning, appears very plainly to me in their attempting, so soon after you was in Possession of your new Office, to rob you of that great Flower of it, the Disposal of the Ecclesiastical Benefices that fell in your Gift. *A Fact*, whether I had it from yourself or no, I am certain is true, tho' I never yet could imagine how your Lordship could have entered on the Chancellorship without having that Point settled. Or if it was settled, how they could so soon fly off, and *insinuate* to you, as from his late Majesty, That it would be agreeable to him, you would relinquish that Privilege to the Prelates of the respective Diocesses, to their own Disposal.

I can't avoid making here this *Observation*, which I believe will be found to be true, that it has been owing to the want of a *ministerial Genius* in many of your Lordship's Predecessors, or their not ex-

erring it, that has occasioned all the Encroachments that have been made on the Dignity and Power of your great Office. And, no doubt, but these Incroachments will, from Time to Time, be carried further, till another SOMERS arises, and makes *them* keep their Distance; and why your Lordship might not be this *other*, must be, I think, only owing to your not duly weighing your peculiar Advantages and Abilities.

But to return——I don't, therefore, in the least question, but the late, and (if, by this Time, he be so) present Prime Minister was very glad, in the late King's Reign, to have the Advantage of your great Character on his Side, and have it in such a manner, as not wholly to be eclipsed by it.

I think it was great pity, that the Dispute between your *Lordship* and the *Master of the Rolls* (which certainly has given Occasion, tho', as I think, very unjustly, to break in on your Character) had not been cleared up and settled, as well as many other Matters very wisely were, before you accepted of the *Great Seal*. But as it was not, I own, I am of Opinion, it has not been disagreeable to, if it has not actually been formented by, the *Prime Minister*.

My Lord, if the Reflections I have thus far made, are not wholly impertinent, and seem not so to your Lordship, I desire you would please with great Indulgence to the Freedom I take, proceed to read the rest. But if you approve not of them, pray be pleased to burn this Paper, without doing me the Honour of reading any more of it.

To proceed then (with your Lordship's Leave) my *Conclusion* from what I have stated above, is, That in the late King's Reign, the Prime Minister saw himself under a sort of Necessity to have the Ornament of your Lordship's great Character in his Administration, for his own Advantage, but with a Resolution to prevent your Lordship having those

those Advantages over him, which the Greatness of your Character and Abilities well directed, might put into your Hands. It is, further, my Opinion, that his late Majesty, however great a Regard he had for him and his Brother, as Ministers, he had still that personal Regard for your Lordship, as to be disposed to continue to you the full Enjoyment of all the Privileges and Prerogatives of the Office of Lord High Chancellor, however much he might give way to their Representations, that it would be for his Majesty's Service to divest you of the chiefest of them; and this, I think, your Lordship's preserving to yourself what they would have *then* taken from you, in the above mentioned Case, fully confirms.

That King's Times, my Lord, are now no more. King GEORGE I. has paid his common Debt to Nature, and GEORGE II. Reigns; and if the same Great Man be Prime Minister now, he is not so in the same manner, as he was then. He has not the same Person to deal with. I take the late King to have been impenetrable: He loved his Ease, and was not easily capable of receiving Impressions contrary to those Ministers Interests, or Desires, in whom he had placed a Confidence; nay, not from one of them to the Prejudice of another. Lord Berkeley's, Lord C——'s, and your Lordship's Case, in the forementioned Instance, shew this.

But in the present Reign the Case is otherwise, most certainly. Our *present* Sovereign is not of the *late* King's Temper. It is my steadfast Opinion (subject, however, to better Judgment) that there is no implicit Acquiescence, or blind Resignation to his Administration, or ever will be. In the late Reign he walked with *Surety*, but I am much mistaken, if he walks not now with *Fear*. Other *Reasons* than either Indolence at Home, or any implicate Esteem for any *one Person*, occasion Things to appear to be still under the same Direction. *Reasons* which may

have their Weight to-day, and not to morrow. I will give up my Politicks for ever, if this will not appear, by the Event, to be the Case*. Here is no personal Affection in the Successor, nor, perhaps, Esteem (as was in the Duke of *Buckingham's* Case) for the Predecessor's Minister. And it has been Reasons of State, and not Reasons from Affection, that has made the concluding Minister of the last, to be the Beginner of this Reign; and as soon as the present Juncture of Affairs in *Europe* is over, and what immediately depends on it, *if not before*, his Majesty will shew himself to be *King*; and in giving Counsel and directing his Majesty's Judgment for the Kingdom's Benefit, and his Majesty's Glory (the Office of every great Man, and particularly of one in your Lordship's high Station) I see no Reason in the World, that should make me conclude, that your Lordship should not have, if you please to exert yourself, as great a Sway and Interest as any Man whatsoever. As great, at least, as any of your Lordship's Predecessors ever had that were not Prime Ministers.

To point out *this* to your Lordship, and to shew how, in my poor Apprehension it may be, and to incite you (as far as the Force of my Reasons will do it) to the full exerting yourself in order to make it so, for your own Honour and Advantage, and the Advantage of your Friends, is the great End for which I have employ'd my Thoughts and Pen on this Subject.

But before I enter on the particular Method whereby this may happen, according to my humble Sentiments (subject still to be controlled by your Lordship) I must beg leave to state in all due Humility *one Thing*, and that is, your Lordship's *View* in becoming a *Peer* and *Chancellor*.

If

* I have given them up long since.

If your Lordship's View was the attaining the Peerage, only for the Advantage of your Family, together with the Desire of retaining the lucrative and high Office of Chancellor, subject to *another's* Pleasure only, and not to your own Interest, there needs little more to be said. You have obtain'd the Peerage, and have married your eldest Son to a very great Fortune : And you may go on to hold *the Seals* till the same, or a like Power, in his own Time, take them from you. But, if you have looked any further (as you will forgive me, if I think your Lordship has the inward Ambition of doing, tho' the Risk you may think you may run in attempting to gratify it, may somewhat controul it) and considered yourself, as certainly you might (and I shall, in the Course of this Letter, give you ample Reason why you might) as *one* who, for the rest of your Life, might have as great a Stroke in the Government of the Kingdom, as any Man, I have the following Thoughts boldly to offer to your Lordship's Consideration, as to the Part you are to act for the future. Whereby you will not only recover all the Character you have lost ; but set your Character on the Level with the very greatest, and best, of your Lordship's Predecessors, with that of the (first) *Bacon's*, the *Bromley's*, the *Egerton's*, and even the *Somers's*. And, to shew your Lordship that I have well considered your Character, and, at least, that I think clearly, if not judiciously, on my Subject, I shall take your Lordship, from " what you *were*, to what you *are*," and lead you then to what you *may* be. I shall consider, in the first Place, *what it was that raised your Character to the Pitch it was at, when you were Chief Justice. What it is that has lessened it since ; and what will raise it to the consummate Glory that any of your Predecessors ever attained to, to the intire Completion of the Desires and Wishes of all your Friends.*

And,

And, in the first place, I beg leave to say, it was not owing to the Greatness of your natural and acquired Abilities, how great soever they must be acknowledged to be, that raised you so high in the Esteem of the World. Your Lordship, however, was so great in both these Respects, that you need fear no Comparisons. But there have been Men who have not been wanting in either, who never approached your Lordship's Character, in the Opinion of the World. I will mention *two*, one *living*, the other *dead*; and that is, Lords *Lechmere* and *Macclesfield*; I may add, Lords *Cowper* and *Harcourt*. Every one of these Great Men had such known and peculiar Failings in the *Perfection* of their Characters, that their falling short in Popularity and Esteem of Mankind, is easily to be accounted for. It is *Manners*, joined to Abilities, that makes *Men*; And it is *Manners*, join'd to great *Abilities*, that make Men *Great Men*. And it is owing to that Aimability of Manners, Probity of Life, and Honesty of Heart, which your Lordship has, with great Condescension, laid open in every publick and private Action of your Life, that you have so far surpassed in personal Esteem and Affection all other fellow-great Men your Contemporaries. Meer great Endowments may be fitly compared to Bullion, and great Endowments, set off with great Aimability of Manners, makes that Bullion current Coin. Men may be great, and not popular; and there is as much difference between Greatness, without that which begets Popularity, and with it, as between a Tree without Leaves, and Fruit in the Winter, and the same Tree in its prime Verdure and Fruitfulness. It has all its Dimensions at one Time, as well as the other; but it is neither so delightful to behold, nor so beneficent. It was, therefore, this peculiar Humanity in your Lordship's Temper and virtuous Character, joined to your natural Abilities, so powerfully expressed in the able
and

and upright Discharge of your Employment of Chief Justice in every Instance of your Office, that procured you that high Esteem in the Opinion of the World. To which I may add, the Want of the *Union* of these Qualities, in any remarkable Degree, in any one of your Contemporaries. Thus much in general.

I know not what has given me greater Concern than the hearing occasionally fall from your Lordship, as I have done, since you have been Chancellor, a Sort of Regret that you accepted of that Employment. It is a great Reproach to any Man, much more to a great Man, to meet with any thing in his way that should cause him, after a Resolution taken, to say, *Non putabam*. And I have often wondered what it was that your Lordship should meet with in your Great Office, that your own Judgment and Reflection, before you accepted of it, should not have presented to your Mind. If any Man ever, by his natural Abilities, was fit for the judicial Part of that high Post, surely your Lordship must be allowed to be so. You are not a Stranger to the Court of Chancery, and so must have very well known of what Nature the Business of a Judge *there* was. You must have likewise frequently experienced it, while you have, no doubt, been often call'd to *assist* in hearing Causes there. If there was any thing in the Forms of the Court to which you were a Stranger, as you are not obliged to be fully instructed in them before you came into it, no Man could sooner make himself Master of them.

It shewed a superior Wisdom and Prudence in your Lordship not to meddle with the SEALS whilst the Difference between the *two Courts* subsisted, whatever *Temptations* were thrown in your Way ; nor till the *Masters* Affairs were examin'd into. Indeed, I must say once more, I don't understand why, when you had this done first, you would leave unsettled
the

the Point of Jurisdiction with the *Master of the Rolls*.

As for other Regulations which it was proper for an honest and an able *Chancellor* to make, and which were highly wanting in the Court, you have Wisdom and Integrity to make them; and as undoubtedly your Wisdom and Integrity have shewn themselves in making them, so it is your Lordship's own Fault if you exert not Authority sufficient to maintain them. If your *Punctuality* in settling what is decreed in any Cause, occasions fewer Causes to be heard in a Day, than there was formerly, when the Court went to one Cause, before the Determination of the other was undisputably fix'd, the Suitors, in the End, will certainly reap the Advantage of it, and the Proverb, *of the furthest Way about being the nearest Way Home*, will receive an additional Confirmation. And let me tell your Lordship that it is not the Clamour of the *Lawyers*, at their seeing Business likely to be thinn'd by this means, that will ever affect in the least your Character. I prophesy that this Exactness of your Lordship's will be spoke of to your Honour as long as the Court is in Being.

After the Stating of these Truths, it may be well ask'd, how it comes to pass that your Character, as *Lord Chancellor*, is not so great as your Character when *Chief Justice*. When I say this, I make Allowance for your Unacquaintedness with the *Rules of the Court*, and which the World makes Allowance for to every new *Chancellor*, who was not altogether bred up in that Court. I protest I am very much at a Loss how to account for it. I have read it in a Letter of *Sir Francis Bacon's*, to *King JAMES*; and heard it applied to your Lordship's Character, that a *Judge accustomed to a Law Court, was not proper to be placed at the Head of the Chancery*, and the Reason that is given for it, is, " That his Head
" being accustomed to Law, he cannot be so easily
" brought

“ brought to give Matters an equitable Conside-
 “ ration.” But I see not, I own, the Force of this
 Reasoning, notwithstanding it has so great an Autho-
 rity. That a Man’s Knowledge of one Science
 should prejudice the Use of the Knowledge he has
 in another, is what I don’t conceive. To judge
 well in Equity, I presume there is nothing from Na-
 ture requisite, besides a clear Apprehension, good
 Memory, and a sound and honest Judgment ; and
 if your Lordship has not these Endowments, I
 am mistaken in your Character. Now, me-
 thinks, he who has these Qualities of Mind to lead
 him to the Knowledge of what is *Æquum*, united to
 a consummate Knowledge of what is *Iustum*, is
 the fittest Man to preside in a *Court of Equity* ;
 as being enabled thereby to perceive the Diffe-
 rence between them, and the better to deter-
 mine wherein the One’s Moderation should come in
 Aid of the Other’s Rigour. I have occasionally
 heard your Lordship complain “ of the *Latitude* of
 “ the Rule of judging in Equity, and say, “ That
 “ you thought it ought to be confin’d, and that
 “ the boasted Security of our Property was not so
 “ very great, while it lay in the Breast of any one
 “ Man to decide so *sovereignly* about it.” But
 should this be the Case, I am sure your Lord-
 ship is too Wise to alter the *constant* and *settled*
 Method in a Court that goes to the very Essence
 of its Proceedings, without *good Reason*, or with-
 out what is as necessary, convincing those of the
Force of that *Reason* whom it immediately concerns,
 the Practioners of the Court, and especially the
House of Lords, who have the Revival of your
 Decrees. And you must likewise be too ad-
 vised to *insist* on any *Alterations* which the World
 will not bear, if this should, with respect to your
Decisions, be ever the Case. But, indeed, I have too
 great a Reverence for your Lordship’s *Opinion*, when

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different

different from others, to think you stand in need of any thing else than to make your *Reasons* known, to have them acquiesc'd in. The common saying, however, against your Lordship, “ That when you
 “ presided in a Court of *Law*, you were all for *Equity*,
 “ and now you are rais'd to preside in a Court of *Equi-*
 “ *ty*, you weigh every thing by the *Law* you can, ” gives justly some Reason to think, that either you have not fully satisfied the World with the Force of the *Reasons* of your *Decrees*, or that they will not be satisfied by them. I have heard it likewise said concerning your Lordship, that you give your *Decrees* in too concise a Manner, without expatiating at all on the *Reasons* of them. It is certain a Judge may say too much, but I leave it to your Lordship's better Judgment to tell you whether he may say too little.

Upon this *Survey* of your Lordship's Character as *Chancellor*, we seem to be driven elsewhere, and to other Matters to seek for *Reasons*, for the Alteration of the World's Opinion concerning you. I think there can hardly be found an *adequate Cause* in any thing I have stated for the Freedom of the Censure that has been pass'd on your Character since you came into your present Great Station. And if there be any thing that has at all contributed to the depreciating it, it may be easily rectified. But as there are no Effects without their adequate Causes, whatever *different Sentiments* the World has of you now, from what it had formerly, when you were *Chief-Justice*, must be owing to something real. And I cannot but think, in the *first Place*, that the *Greatness of your Character*, when you came into your present Station, has been very necessary to the Change of Opinion there is in many concerning you. The whole Body of the Law may well be supposed to be secretly scandalized to see one Man's Character push'd to such an unmeasurable Height as your Lordship's

Lordship's was ; and were content, no doubt, with, and perhaps without, any Reason to reduce it to a just Standard ; and, I think, it can't be said, with all these Gentlemen's Clamour, they have gone any further than to reduce it to that which some of the best of your Lordship's Predecessors have born at the Beginning of their *Chancellorships*. The World was pleas'd to push your Character so far as to make you a sort of *Divinity*, and they have seem'd to have brought it back to the Standard of a *Man*. This seems to me to be the true State of the Case : Only, perhaps, there may be some weak Minds, who, because you are not what popular Applause vainly made you, are unwilling to let you be what you really are ; and what it is unquestionably in your Power to approve your self, a most capable Judge in Equity, no less than you were in Law.

It must be owing to the Spirit of Envy I have spoken of (one of the most common of all Passions) that you have been censured by the Lawyers for Matters that would not be minded in another in your Lordship's Station, that was not so obnoxious. As the giving out that you are govern'd by your Secretaries, that they have too implicit a Credit with you, that you have preferr'd, by your Interest, one of their Number to be a Welsh Judge, whom they think not so well qualified for that Place as themselves * ; and that, now lately, you would make one that was not a Barrister when the Place was vacant, a *Master in Chancery* †. These are *Points* I have heard, and so I believe have many others, mention'd to your Lordship's Disadvantage. In all this, my Lord, there may possibly be no manner of

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* One may see with what Truth *this* Insinuation, in particular, was thrown out at that Time : When, as I have ever heard, no Man in this Gentleman's Station ever discharg'd the Duty of his Post with more *Candour*.

Here, indeed, his Lordship suffered himself to be overpersuaded to his great Dishonour.

of Reason ; but yet, I can't but say, that it is owing to the Greatness of the Opinion the World had conceiv'd of you, when you became *Chancellor*, in Point of Prudence, sincere Honesty and Integrity, that prevents you from being able to do that without Censure (as the shewing a little Partiality for a Friend more than what his intrinsic Merit may strictly intitle him to) which another in your Lordship's high Office, whose Character was not rais'd to so high a Pitch in *these* Respects, might, without any Imputation, have done. The repeated Censures I have heard for your picking out the *Master* of the *Charterhouse* to be your *first Chaplain*, comes within the same Reason from another Quarter, and, undoubtedly, is owing to the same Cause. I shall conclude what I have humbly to offer to you with Respect to your Character merely as *Chancellor*, with saying, that if there be any Reason for any of these Censures, it is a bad Effect from a very good Cause ; your Lordship's good Nature, for which you are so eminent, has got the better of your Judgment. But it is a very hard Case, that a Great Man shall not be allowed the Liberty, where there is no *noted* Insufficiency, to prefer his Friend to a more sufficient Stranger.

BESIDES that of *presiding in the Court of Chancery*, there are, my Lord, *two other Points* of Light you are to be view'd in, by Virtue of your high Office, and your Dignity of Peerage. And in both Respects your Character must, and will, rise or fall as your Behaviour shall be. I mean those of a *Peer*, and of a *Minister, Courtier, or Cabinet Counsellor*.

My Lord, you carry the *Dignity* of your Lordship's high Office into the House of Lords, tho' you sit there as Peer only. Long may this be, and may every Day lighten the Burden and Fatigue of the

the Post of *Chancellor*, and may you, in both Respects, add Glory to Glory to your Character to the End of your Days: But to do so, my Lord, it is necessary, by all the Observation that I have been able to make from the Sentiments of those who are worth harkening to, that you alter your Conduct in that House. And methinks your Lordship need not want Incitement to it. The very Presence of that Assembly ought to put you in Mind what Figure you bore, and with what Applause you were heard in the House of Commons, when, at least, as *Great Men* fill'd that House as are in the House of Lords at present*. There are not so many Occasions for a *Peer* to speak in the *House of Lords*, as for a *Commoner* in the *House of Commons*. But there are some; and Occasions of that Nature, that a *Peer* with Abilities must be extremely wanting to the supporting his own Character not to make use of them. But that *Peer* must, in that Case, be doubly wanting to himself, who, together with great Abilities, has the Favour of the House on his Side, and is heard with Affection as well as Esteem. No Man, my Lord, ever came into that House more in this agreeable Situation than your self. And whatever Decency a *new created Peer*, Chancellor or not, ought to observe in not exerting himself for a Session or two, certainly when he has paid, as your Lordship sufficiently has, this Debt to Decency, if he has any Regard to his Character, or Desire to be truly Great, or Courage enough to push his Fortune as far as it will go, he must, and ought, to appear in all Matters of Moment; and, what is somewhat more, *bring himself to be expected to appear* on all weighty Occasions: And this a *new Peer* is called on to do the more, by how many fewer great Men there may be in the House his Contemporaries. This leads me to consider why, altho' other Chancellors

might

* December, 1727.

might not, your Lordship ought to speak when the Nature and Course of the Debate calls you to it. While your *Hallifax's*, your *Somers's*, your *Wharton's*, your *Godolphin's* and *Marlborough's*, &c. were in the House steering the Affairs of the Nation, assisted by a Number of Second Rate Men of equal Abilities to those of the first Rate at other Times, a Man might with Decency have sat still a Hearer only. But who are these Great Men's Successors? †

—But There is one Reason above all why I would have you interest yourself in all *political* Debates, and that is, that your Character might be gaining on that Side, whatever you may lose as *Chancellor*, should it so happen that the Malice of the World will not be satisfied with your Discharge of that Post.

—*This* as to what I think ought to be expected from your *Lordship*, in Relation to Debates on *State* Affairs in that House—As to *Causes*.—*Appeals* that don't come from your Lordship, the Fatigue ought not to be expected from you of attending to every one of them; but the small Number of Lords that think themselves qualified to judge in them, makes it incumbent on you to attend to *most*. And as to *Appeals* from your own Court, they do not counsel you well (let it have been Lord *Cowper's*, or whosoever's Practice) who advise you to sit still and see your Decrees revers'd, one after another, without a Word speaking. It is no Shame for a Judge of an inferior Court to be fallible. The allowing an Appeal from his Judgment, implies he is so: But if that Judge introduces any *new Rule* in directing his own Judgment, which the superior Court, that takes Cognizance of his Decrees, is unacquainted with, surely he will, if he be wise, make it known, and either maintain or change it. If your Lordship, “who is thought to guide yourself by a *different Principle* in Equity from your Predecessors,” “do

“ do not do this, I foresee your Glory, as Chancellor, will soon be at an End.” The *Dilatoriness* of your Proceeding in Chancery, while *sure*, will never affect your Character. Nor will the Reversal now and then of a Decree affect it ; (for no Man is infallible) but the reversing them by wholesale, as will probably be the Case, should you make them often on a Principle that is either not understood, or the Reasonableness of which they are not aware of, will certainly affect it. I have heard both *Temporal* and *Spiritual* Peers say, That it would be highly acceptable to them, sometimes to hear your Lordship’s *Reasons* for your *Opinion*. The doing this occasionally, would be but a just Return to them for that extreme Deference and Regard every noble Lord, and reverend Prelate, whom I have the Honour to know (and I believe every one else, now Lord LECHMERE is dead) has for your Lordship’s Sentiments.

I cannot sufficiently express my Indignation at the hearing it said, “ That because Lord COWPER behaved himself so and so, your Lordship ought to “ conduct yourself in *like* manner.” Was my Lord Cowper ever so universally known, or so universally beloved by almost every *Peer* in the House, as your Lordship is ? especially by the Prelates ? Who, in *Causes*, I think, make generally the better Half of the *Judges* present, and who, I am sure, would let your Lordship’s *Reasons* have their full Weight. I ask this concerning my Lord Cowper, even in the *Second Edition* of his *Chancellorship* ? I dare say he never had that implicit Deference paid him even *then*, as is paid to your Lordship. Your Abilities, my Lord, are certainly, in the Opinion of most that would hear you, as great, and your Uprightness and virtuous Integrity (the Opinion of which weighs a great deal in the adhearing to any Man’s judicial Sentence) is thought greater than I believe any of your Predecessors, Time out of Mind. And

AND now, my Lord, to accompany your Lordship to your *last* Stage, from the *Parliament House* to the *Privy* and *Cabinet Council*. Your Lordship must agree with me, and so will every-body else, that the greater you appear in the World, the greater must be your Weight and Consideration, sooner or later, at Court, both in *Council*, and with *his Majesty* in private: And the greater your Merit every way shews itself, the more lasting, and more secure, will your Favour be. I don't think it will ever be expected from your *Lordship*, to be Master of all the little Tricks and Arts of your thorough-bred *Politicians*; but surely no Man knows better than your *Lordship*, what will make for the general Good of your Country, either at home or abroad, and consequently for his Majesty's Glory. And I am firmly of Opinion, we never had a Prince on the Throne, who will be more disposed to build his Glory on the Good of his People, than his present Majesty. Never, surely, was there Prince, whose righteous Intentions deserv'd more the Counsel of an able and honest Minister, and never, surely, was there a Minister more able to give it, than your Lordship. But *here* is the Misfortune. I question very much, whether ever your Lordship form'd that Resolution (which became you certainly to do) to *raise* and *fill* your Character as *Chancellor*, a *Peer*, and a *Minister*, as you did fill it in your *lower* Station. If you have not yet done it, let my poor Wisdom be hearkened to so much, as to inspire you, for God's, for the Nation's, for your Family's, and your Friend's sake, to form it now. I look upon the Time of *Prime-Ministryship* to be in its Wane. But, should this not happen, I think it equally incumbent on you, to make your Weight be felt, and so render yourself necessary to *Prime-Minister*, as well as *Prince*. And I cannot but be of Opinion, that if your Lordship has Regard to *Interest* (which, where it does not interfere

terfere with Integrity, is thought to have its full Weight with you) You will consult it more this Way, than by lying by, and reaping the temporary Fruits of your present great Station, without the Glory of it. By this means you will make your self Master of your Fortune as long (which I hope will be very long) as you live ; whereas, by the way, you seem to have conducted your self hitherto, an End will soon be put to your Power, and a Cloud darker and darker be drawn over your Glory.*

My LORD,

I shall conclude this humble *Representation* with the Mention of *one* Thing, that still remains to be touch'd on ; by mentioning which, I shall shew, in the highest Degree, the Zeal I have for your Honour, as your Lordship will shew, by forgiving my Freedom in mentioning it, your highest Moderation. It is a thousand Pities, indeed, but that you should be made acquainted with the Sentiments of the World in relation to it, whether there be Foundation for it or not, to think as it does concerning you in its Respect, because a great Man's *being* affected with it, or the World's *thinking* him to be so (which, as to the Effect it has on his Character, is much the same) has concurr'd more to the depreciating and vilifying of the greatest of Characters, than any other Irregularity whatsoever, "*And it is a too great Regard to a narrow, sordid, private, Interest.*" One cannot call this vile, base Spirit by too hard a Name where-ever it is found. But I would humbly hope, that it is wrongly suspected to be Part of your Lordship's Character, to be ting'd with it, or to have it at all adhere to

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you

* The Reader will please to remember, when he reads this, the Date of this Letter.

you. But, whatever it costs me in saying it, I cannot conceal laying humbly before you, that you are generally thought to be in most Matters, where downright Integrity does not hinder you, absolutely govern'd by a *Principle of Interest*, which gives you a Narrowness in your Views and Designs utterly unworthy of you. Whether there be any Reason for this Censure or no, I do not pretend to say, but, I can tell your Lordship how *you* may *know*; and that is thus, If on my *mentioning* this Censure of the World, “ you find the least greater Emotion
 “ arising in you at my Freedom, than at any other
 “ Matter I have mentioned in the Course of this
 “ Paper,” it will be a certain Sign you are *touch'd* with it. Every Man is willing to be set right, save only in his *favourite* Passion; but this is in all of us, a *Noli me tangere*, and sacred. How it will be, I can't tell, but surely Interest, rightly understood, would make your Lordship reflect seriously on the Difference between what would become you, a private Gentleman retired from the World, and what becomes you a *Peer* and *Lord High Chancellor*, one of the greatest Officers, and in one of the highest Stations of the Kingdom; in a Point of View, seen and regarded by all the World. And if any thing was wanting to be raised in your way of living, or in any other Way that was not of an equal Grandeur to your Dignity, you cannot too soon conform your self to it. It is commendable in Men in low Life, or in any Life but the highest, to be seen *carefully* encreasing their Fortunes, and providing for their Families. And tho' it cannot be said, that they ought not to have any View that Way at all, that are in the higher Stations, yet, it may be surely said, that they ought not to be seen to be too solicitous about it, without some proportionate Appearance of *spending*. In low Life, a Man may be wholly taken up in saving and adding to his Store,
 but

but in high Life, this cannot be so, without Prejudice to their Characters : And that for this plain Reason ; because, in the first Case, it does not exempt a Man from displaying those Virtues that are suitable to his Station, whereas in the latter it does. It is indifferent in a private Man, whether he be magnificent, generous, hospitable, &c. If he has these Virtues, in Proportion to his Fortune, he is esteem'd accordingly ; but if he has them not, he loses nothing, he escapes all Censure, and is only without that which he is not *obliged* to have. But for a great and learned Man, not to be munificent, generous, hospitable, an Encourager of Learning and all Desert, it is in the Eye of the World not to be truly Great ; especially, if he has not his Greatness hereditarily. All the World know, that great Men, by their Station, *get*, but not to be look'd on with an evil Eye, they must be seen to *spend*. I do not mean they must be *profuse*. Profuseness is as little necessary, as Parsimony is unbecoming : But I am stedfastly of Opinion, a decent and generous Use of Wealth in a great Man, is of infinite more Consequence to him and his Family than a Thousand or Two of Pounds extraordinary in a Child's Fortune can be without it. It brings a Blessing from God, and the World too.

When a Man raises himself from a low Condition into the Rank of the first Order, this is still more incumbent on him. For nothing takes so soon off the reputed, tho' very unjustly reputed, Disgrace of a mean Birth, as a generous Manner of living. Lord CADOGAN was a great Instance of this, tho' his Lordship carried his Magnificence into Profuseness. It is said immediately, “ such a one has a “ truly noble Soul, and *deserves* his Fortune.”

But to conclude this *unwelcome* Topic. If, of the many Thousands of your yearly Income, you spent a Thousand more than you do, if you occasionally

call'd and invited to your Table learned and able Men, and, in *other Respects*, shew'd your Countenance to them, as Occasion required, I don't think you would die in Debt *to your self* by this manner of living. For whatever you left left on its Account of Land or Money, would be amply made up *to your self* in the noble Savour it would give your Character, and *to your Children* in the unenvied Enjoyment it would occasion of their great Fortune. I shall sum up *this Article*, by saying, that I wish you would follow your own Sentiments, and not suffer your self to be carried away by the Opinion of *others*, in many Things where they are no manner of Judges, and where the Freedom they may have with you, gives them frequent Occasion to interpose their weak, tho' perhaps well meant, Judgment. Whenever this happens, it is owing to your good Nature, that inclines you to assent to the *Opinion*, for the Sake of the Person that gives it. You certainly hearken, in many Things, to some Persons I could name, where they are not so well able to advise you as your Farmer Pack*. They ought to be confined to their respective Provinces, and you ought to be, in your Behaviour, and manner of living, as a *Peer*, as *Lord High Chancellor*, and as a Minister of State, what some of them never had Ideas of. I have a Respect for them, but I have a much greater for your Lordship: And I wish they, and every *one*, else, whom you are pleased to admit to any Degree of Freedom with you, was as disinterestedly your *Friend*, as,

My LORD,

Your Lordship's

Most humble and

Most obedient Servant,

R. W.

* A Tenant of his Lordship's at Ockam, remarkable for his free Speech, and good natural Understanding.

A
L E T T E R

T O T H E

R I G H T H O N O U R A B L E T H E

Lord Chancellor K I N G,

O N

Mr. *Wh—y's* Design of *entering*
into Orders. Writ in Septemb. 1728.

*Compell'd to make a nauseous Draught go down,
And quit dear Revels for a Parson's Gown.*



My LORD,

September 6, 1728.

Discourſing lately with Mr. ——— I happened to let ſomething fall, which he taking hold of, has occaſioned my writing your Lordſhip this Letter. It was my acquainting him with an Intention I have long had of entering into the Eccleſiaſtical State, and *taking Orders*. On my telling him this, he ſaid, “ If I had any ſuch Thoughts, “ I was in the wrong not to acquaint your Lordſhip with them,” adding, “ That your Lordſhip “ *could* oblige me that Way, and, he did not doubt, “ *would*.

It is true, my Lord, I have had Thoughts of this ſome time, but for ſeveral Reaſons have kept them to myſelf: Notwithſtanding, in diſcloſing them, I ſhould have pleaſed a great many who wiſh me well, and who have often, of late, ſollicited me to turn my Views that Way. As by this, I humbly acquaint your Lordſhip of my doing ſo; and, as it is become my *final* and *unalterable Reſolution*, I think it highly incumbent on me, not to content myſelf with a ſimple Notification of it, but, ſince the Juſtneſs, the Worthineſs, and the Weight of a Reſolution is beſt known by the *Reaſons* for it, to acquaint your Lordſhip likewise with *theſe Reaſons*; and, I hope, I ſhall have your Indulgence while I do it. And in giving you them, you will likewise ſee what
has

has influenced me to keep my present Thoughts to long to myself.

THERE never surely was any Man who had a sincerer Inclination all his Life-long of acting a becoming and suitable Part in Life than myself. And, however irregular my Life may in general have appeared, there never was any one that acted more regularly towards an *attainable End*, than I have done. When I had the Honour of laying before Sir ROBERT WALPOLE, at *Chelsea*, my *whole Scheme* of Life, I had his *express Approbation* of it ; and an Acknowledgment, that the End I had proposed of devoting myself to the Service of the Publick; at large, when I found, for many Reasons, the *Profession* of the *Law* was not for my Turn, was as much a *Profession*, as any one of the *three Occupations* of Life, that go more commonly by that Name ; with this only Difference, that in *these* a Man may, by acquiring suitable Qualifications, accompanied with a due Deportment, make a Progress *by himself*, or his *ordinary Acquaintance*, whereas, in the Way I had chosen, let a Man possess what Qualities soever he will, it was necessary for him to have some *great Protection* to lay the Foundation of his future Fortunes.

Had your Lordship, on your entering on the *great Station*, made that Provision for me, as I thought I had Reason to expect, or the *Great Man* to whom you was pleased to recommend me, abid by his *solemn Promise* of doing this for me †, the *Christmas* following, I should not have failed shewing to all the World, that my past Life had been very regular, and intirely consistent ; and that I had been prosecuting no romantick View at all. Notwithstanding the little or no Remains of my own Fortune,

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† See Short History, p. 16.

the Credit of your Lordship's open and avowed Protection, would have procured me such Interest in many *able* Friends, that I should have wanted nothing on the Side of Fortune that was requisite to the advancing my self in the World, any more than I should have wanted my own Diligence and Address to make the best of what Nature or Art had endowed me with. And I freely own, that I have not that Opinion of the Merit of the Age in which I live; nor that deep Humility, as to think I should not have come one Day or other to have been able to stand on my own Legs, and to have made a *Figure* in it.

While there was any *Likelihood* of attaining this *End*, I thought it became me to *prosecute* the *Views* of it. When that ceased, I first began to turn my Thoughts their *present Way*. On seeing my self *neglected*, I thought the Opportunity of your Lordship's early Protection on your Advancement, on which I depended for my Friends effectual supporting of me, was lost, and hardly to be retrieved; and as I had not laid out my Fortune, nor taken that Pains, nor waited with that Patience I had, in order, one Day, to be in the Service of my Country for meer Bread, but had justly entertained a nobler View; and, as I thought, *as the Case stood*, I could pretend to little more than to be planted, as a *dead Post*, to moulder away in the *Place* I was fix'd; not, as I always had the Ambition of, as a *living Tree* that might have a Chance to come to *flourish*; I began to give Ear to the Solicitations of many of my Friends, who were very urgent with me to think of *taking Orders*: Nor did the 300*l.* I had the following Year from Sir Robert Walpole, accompanied with his *Promise* to support me till I was more regularly provided for, cause me to lay these Thoughts aside.

But I kept them to myself for *several Reasons*.

The *first* was, because as I had in *these Days of Liberty* given a free Loose to my Thoughts, in enquiring into *Matters of Religion*, wholly suspending my Assent to that in which I had been *educated*, till I had examined carefully the *Grounds* of it, I was not come off with that satisfactory Conclusion concerning the *Authority* “as to my self”, of the *Christian Religion*, as I thought became me to have, before I made that solemn Declaration of my Assent to it, as was requisite to my entering into *Orders*. Nor, when I became satisfied of its Truth, was I immediately disposed to comply with the *Conditions* on which it was, by an *Ecclesiastick*, to be embraced, in any way that it seem’d to be profess’d in the World. But *both* these *Difficulties* I have now perfectly and entirely got over, to my great Satisfaction, of which I think it proper to give your Lordship a short Account.

It is commonly said, “You have as much Evidence for the Truth of the Christian Religion, as the Nature of the Thing will admit of.” But I thought “the Nature of the Thing required greater Evidence for *us*, of these later Ages of the World, to adhere to it.” I ought to have pardoned me this *Remora* in my Belief, for the Sake of the Reason that with-held my Assent from it. And that I can truly say, was no other than the Zeal I had for *Religion* itself, “the greatest Ornament and truest Glory of our Nature.” In my *Enquiries* I was unwilling to admit of any Thing that did not carry *satisfactory Proof* in it. This I soon had of a *Deity*,* and of a *certain Rule of Action*, with which he must be pleased; and there I stopp’d short. — I was ever much taken with the natural Tendency of the christian *moral Precepts*

* See a Letter I writ to Sir Peter King, entitled, A Letter to a *Bencher* of the *Inner Temple*, from a *Student* of the same *House*, Printed 1729.

Precepts to make us happy *here*, and with the great *Discoveries* we have in the New Testament of the *Excellency of our Nature*, and of an happy *hereafter*. Knowledge of any Sort was always delightful to me, but particularly that which related to my own Nature; and when I have considered the *noble Discoveries* of this Sort which the *Bible* holds out to us, I have often, as I read it in these *Days of Enquiry*, wish'd I had sufficient Inducement to be *assured* they were to be *depended* upon.

But I never, till of late, considered the *Nature of Evidence by Testimony*, and how it is a *Method of Conviction* adapted to our *Natures* in Matters relating to it, as much as *demonstrative*, or what I think ought particularly to be so called, *moral Evidence*, is in Matters peculiar to their respective Provinces. I have well *examin'd* this, and am come off with a full Assurance, and a firm Belief of *Jesus Christ's* having been on *Earth*, and wrought those *Miracles* he is said to have done. That *Christianity* was propagated in that extraordinary *Manner* we read of, &c. little short of what I should have had, had I liv'd in those Days myself. If the Christian Religion, introduc'd into the World with that great Authority, was intended, as appears from the Tenure of it to be, for the Belief, Direction, and Comfort of future Ages, as well as for that which was Witness to the powerful Communication of it to the World at first, unless constant Miracles for the Conviction of all succeeding Ages had been wrought, I don't see what Way the Adherence of those successive Ages was to be brought about, but by having Recourse to the *Evidence of Testimony*, and our acting on it, in respect of the Evidence for the Christian Religion, as the Constitution and Necessity of our Nature obliges us to do in many other Respects of the highest Importance. Nor do I at all see that the *Difference of the Object* should at all alter the *Nature of the Evidence required*. To

To conclude, I am entirely, and *Ex animo* of this Opinion, “ That on a full State of the *Evidence by Testimony*, we have of the *Christian Religion*, a sincere Enquirer will find it much more difficult *not* to assent to it, than to assent to it. It is not from a *partial* Consideration of the Evidence by Testimony that this Conclusion is drawn, nor is it by a *partial cavelling* against this or that Particular, that it is defeated, but by laying all the Parts of it before the Mind together, and by judging on the Whole, that the Comfort of this Conclusion is satisfactorily to be obtain’d.*

Thus much as to my Satisfaction in *pure Christianity* itself, as it appears to me in the *Bible*.

As to what, I think I may not improperly call, *mixt Christianity*, in the respective Establishments in different Countries and Societies of Men, and particularly that of our own, the Consideration and Consequences of which, for some Time, created an Obstacle to the fixing my *Resolution*. I have likewise thoroughly considered this. And I am of Opinion, that the Nature of human Society does require some *Order* in the publick Worship of God, and that it is left to every *civil Society* of Christians to settle *this Order* as it thinks fit, † *with* a due Latitude,

* Four Months after this *private* Letter, I address’d his Lordship publickly on the *same* Subject, in a *miscellaneous Treatise* I then published; out of which, not to clog the present Page too much, I beg Leave to annex a short Extract by Way of *Postscript*.

† People may talk to Doomſday about Establishments, but there must be *Establishments* with great Imperfections, or *Confusion* with greater, if Religion can be allowed in any Sense to be the Christian Magistrates Care.—I beg Leave to borrow a Thought here from my self in my *Letter to a Bencker*, p. 40.

“ No Government can (at least none ever did) subsist without the publick Acknowledgement of a *God*; no publick Acknowledgement can be made but under *some* Form or other; therefore, of Necessity, there must be a *State-Religion*, or rather

itude, however, to scrupulous weak Minds, who may be less sensible of the *Beauty of Order* than others. Compulsion being diametrically opposite to all Religion. I know nothing in the Articles, Liturgy, or Discipline of the Church of *England*, inconsistent with the Glory of God and the Good of Man: For which Reason, I can readily and cheerfully act under it. But unless it can be prov'd, that the Compilers of its *Articles*, &c. had the same infallible Guidance as the first Christians had, it must be ridiculous to require absolute Assent to them, tho' very reasonable to expect Acquiescence under them. I think myself very happy to live in such an enlightened Age, where, in the general, these Things are considered in the Manner they ought to be, as Bonds of Peace and Order, and not of precise Unity of Opinion.* For my Part, while the *Bible* is acknowledged

“ rather a *State-form* of Religion which the *State*, *i. e.* the Christian Community of every Country, ought to make suitable Provision for the Support of. And the Conscience of every Man, more obliges him, for Order Sake, to acquiesce under it, where no manifest Absurdity, injurious to God, stands in his Way to hinder him from doing it; than it engages him, by any slight Deviation from what he in his private Opinion may think *more fit*, not to comply with it.

* I beg Leave to refer my Reader here to a *Pamphlet* published this *Winter*, on this Subject, called, wrongly, a “*Serious*” (for it should be call'd a *Smart*) “*Address to the Church of Scotland*.” The whole is worth any one's Reading, but for a Taste of it, I would refer my Reader to the 9th Page. I should, indeed, on this Occasion, be guilty of a Breach of Charity, if I did not recommend the Whole of it to the *Author* of the *Weekly Miscellany*, and all his pious ADHERENTS. Those rigid Esposers of a Tenet that does so much Honour to human Nature considered, either as *Men*, or as *Christians*, “That no one Age of Mankind can be wiser, or clearer sighted than another.” To make amends for this Freedom, I would, with *Respect*, refer the same Persons to the latter Half of a *Book* lately come out, “*The Contempt of the Clergy considered*”. As I, at the same Time, would most respectfully, and most humbly, presume to do the former Part of it to ALL Patrons whatsoever of Ecclesiastical Preferment in the Kingdom.

knowledge to be the Standard and only Source of the Christian Religion, and nothing required in an Establishment to be assented to, but *as it is* deemed to be warranted in it; I shall not think I depart from my *Bible*, in assenting to such *Establishment*. I am of Opinion my Hearers will be very little concern'd with what my own private Conceptions may be, should I have any, on the more difficult and less necessary Points of Scripture. Setting my Heart rather on the recommending of that which is universally assented to by all Christians, *that* I mean that will tend to make those under my Care happy *here*, and fit them for the Enjoyment of an happy Immortality *hereafter*.

When I had perfectly satisfied myself in the two foregoing Points, I had still another *Reason* why I would not *declare* my *forementioned Resolution*. I was in continual Expectation, as I thought I had Reason to be, of Sir ROBERT WALPOLE's doing something for me, by Virtue of your Lordship's Intercession, and, as my staying so long for it, and my endeavouring to support myself till I had it, had thrown me back in Life, I was willing to wait for what should be *offered* me, hoping that I might, in Consideration of what I had suffered in waiting for it so long, be permitted to have disposed of it for some reasonable Equivalent; by which I might have been enabled to have discharged, in some Measure, if not wholly, the Incumbrances I have incurr'd in expecting it so long, and so to have entered into my new Way of Life somewhat lighter than otherwise I should have done.

And when I had, through the long deferring it, began to lose all Prospect of it, I was induced, partly by Resentment, at the seeing myself neglected, after such *solemn Promises* made me, and in such great Necessity of having them made good, but chiefly out of a generous *Regard to my own Character*,

Her, which I knew not well otherwise how to sustain, I was induced to give into the Thoughts of Writing *my own Apology*, and to give some Account under *what Encouragement* I had proceeded in Life, the Way I had been in thus far. The more I was known, and the more I had been obliged, the more necessary was it for me to give some Account of myself. By it I had Reason to hope to content those who had assisted me, and, perhaps, might have procured to myself some *new Friendships* that might have been serviceable to me in my *new Views*.

In the Manner in which I intended to have done this, I have no Reason to question I should not have succeeded. But, as my Thoughts are at present, there is an End of that Design; for intending which, I very willingly ask your Lordship's Pardon, and which you ought the more readily to give me, because it has been *solely* in Consideration of the Part your Lordship would have borne in it, in the Opinion of many, that made me, whenever I took it in Hand, proceed with Reluctance, and, at last, to leave it imperfect. I was obliged to mention the *Affurances I have had of your Lordship's Protection*, and as they were Affurances given me as a *Friend*, not as a *Courtier*; some People must, and would, have thought hardly of it, notwithstanding what would have appeared in the Case, you had done for me so honourably with the Minister. This I could not bear the Thoughts of, and this, and only this Consideration has made a wise or a foolish Project prove abortive. From this plain, but honest, State of the Case, I hope I shall have your Lordship's Pardon, if on this State of it, you shall think I need it. It was a Compliment to Mankind, to shew my self solicitous to have their good Opinion; and while I laid before them the *Grounds* why I did not deserve the contrary, I have no Reason to doubt I should not have had it.

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My Resentment is now entirely extinguished, and my Uneasiness on its Account at an End; and I think my self happy to have that Earnest of your Lordship's subsisting Goodness towards me, as the Encouragement I have from Mr. ——— to disclose to you, my present Sentiments gives me. I now think on a Subject with the utmost Tranquility, that once occasioned in my Mind a great and a painful Emotion; and I find my self not only in full Conviction of the Truth of Christianity, but in Possession of the happy Fruits of it: And what I considered once as the greatest of Disappointments, I now, from the Bottom of my Soul, look on as one of the happiest Accidents that could have befallen me; as the being thrown into this new and happy State of Life I am entering on, is the Effect of it. As I never had at Heart either Wealth or Ambition for the Sake of either, I am, by its Means, engaged in a Way of passing the Residue of my Time in the most agreeable, as well as most rational, manner; if the having it my Employment and the very *Business* of my Life to be thinking on the greatest *Subjects*, and influencing Mankind towards the Attainment of an eternal Happiness, be so. Those *Subjects* that have been the voluntary Entertainment of the greatest Men in all Ages; *Subjects* that will be ever new and ever entertaining, and which will remain to be thought on for ever, and never to a Satiation neither here nor hereafter. The impartial *Enquiry* I made long since into my *own Nature*, gave me the first Taste of them, and neither the Pleasures, nor the Difficulties I have gone through since, have made me lose the Relish of them. This *Enquiry* begot in me the Thoughts of being in *the Way* I am now resolved on, though the Difficulties I have mentioned, and a Desire of being *constant* in what I had undertaken, hindered me from thinking I should
ever

ever be so happy. In prosecuting this *Enquiry*, I was led into the Consideration of the *Ends of Life*, or what a wise Man would propose to himself in *Living*, which I saw neither was, nor could be, aught else, than to serve some *necessary End* for the Relief of the natural Wants of Mankind, or for bettering their Condition. And I know no Occupation wherein I could be employ'd, with *Safety to my self*, better, where this End was answered, than in this in Question. Though I had *this End* chiefly before me in the *civil Life* I had chosen, yet I was not insensible what Difficulties I should have to struggle with, if I would preserve, what I ever had a great Desire of doing, "the Character and the Conscience of an honest Man." Though it be my Opinion, that political Matters are of a problematical Nature, and will admit of a very large Construction; yet I was not insensible, that in the Progress of one's Fortune, such Temptations might be thrown in a Man's Way as might be too strong for his Resolution, and make him become a *Knave*, for which I think nothing can pay a Man. Not to mention the *State of Freedom*, I shall, in the Way I have now chosen, be in, instead of the unavoidable *State of Dependency*, I must, in general, have been in, the other Way.

I mention this, my Lord, because I would not have you think I am exchanging one State of *Vassalage* for another. I shall, I humbly assure you, neither tease your Lordship, nor any other Person, to heap Living upon Living, or Preferment on Preferment on me. I have no other View this way, but to have any easy little Subsistence, and to come one Day to be able to discharge those honourable Engagements, the Goodness of my Friends, by Reason of the long Delay in conferring the *promised Provision*, has laid me under. Not that I am ignorant what a

comfortable Use may be made of a little Fortune, if one had it. But at the same Time as I shall not refuse it if it falls in my Way, and shall not be idle in adorning my self with all the Accomplishments I can; I hope I shall always be of the same Opinion I am of at present with Respect to it, never intemperately, or unworthily, to seek it. I shall endeavour faithfully to discharge the Duty of the Post where the Providence of God shall call me (which, great or little, I am equally ready to accept of) by doing my best to make those committed to my Care wiser and happier by Example as well as Precept; and wait patiently till the same good Providence gives me Means to make even Accounts with those Friends who have so highly obliged me, and who, had I had the *open* Espousal of your Lordship's Protection, would have supplied me with every Thing necessary for my Advancement under it. Thus, my Lord, have I lain my whole Case before you. I thought it became me to give you an Account of the *Reasons* of it, as well as of the *Resolutions* it self, that you might see that neither Rashness, nor Interest, nor any other unworthy Motive, has influenced me in making it.

To conclude—My Case will not be singular. It bears a great Resemblance with that of Dr. *Lonne*, though I shall never presume to rival him in Merit, *who*, “ bred in the University, the Inns of Court, “ travelled, a Friend of the Lord Chancellor *Ellesmere*, had a Misunderstanding with his Lordship, “ under the greatest Difficulties, and a Man of as “ great Vivacity as my self,”—at last, *took Orders*, five Years older than I am, and died *Dean* of St. *Paul's*.

I leave your Lordship to do in this Matter, as you in your great Wisdom shall think fit, and beg you would believe me to be,

My LORD,

Your Lordship's

Most humble, and

Most obedient Servant,

R. W.

HERE follows the POSTSCRIPT referred to above, p. 52.

“ (*) EITHER there is, or there is not, a GOD,
 “ that not only has *made*, but that *superintends*, and
 “ *governs* the moral, as well as *natural* World. Either
 “ there is a *Rule* of Action for *Man*, and Either *He*
 “ is an *accountable* Creature, or not. Either there
 “ is a positive *Reward* or *Punishment* appointed, or
 “ rather a *natural* one established in the very Con-
 “ stitution and Frame of Things, growing out, and
 “ resulting from the *intrinsic* Nature of virtuous
 “ and vicious Actions and Habits, or there is not.
 “ Either *Christ* has given a more explicit *Declaration*
 “ of this *Rule*, and of its *Sanction*, than there was
 “ discoverable by the Light of Nature, or he has
 “ not. And either he came into the World sent
 “ from God with a *divine Commission* to do it, or
 “ not”: These are *Positions*, one or the other of
 which must be true; and it well deserves the Con-
 sideration of every Man, of whatever Rank or Con-
 dition he be, to determine *which* is so.—

I 2

I have

* I have well examin'd *The Grounds of Christianity*, and am come off with as *clear* a *Conviction* of the *Truth* of it, as I have of the *Obligation* of *Natural Religion* itself. And I have, to my no small *Comfort*, found it to be no *violent* *Transition* from being a *sincere* *Deist*, to become as *sincere* a *Christian*. There are many (as I may not, I think, improperly term them) *auxiliary* *Proofs* for the *Truth* of *Christianity*, but the *real* and *direct* *Proof* lies to me, in a very narrow *Compass*. “ Is, or is not, the *Gospel-History* true; or, Is the *Evidence* for its being true, an *Evidence* suited to our *Faculties*, on *Examination*, to be determined by? Is the *Evidence* of *Testimony*, for *CHRIST*’s having been on *Earth*, and wrought those *Miracles*, and inculcated such *Doctrines*, and his *Apostles* after him, such as we have for any *past Fact*, or is it not? And are we capable to judge of the *Credibility* of a *past Fact*, *Yea*, or *No*? Is it not as *certain*, that *Henry VIII* reigned two hundred *Years* ago, as that *King George I*, reigned two? And is a *Man* of any *Reading* more assured, that *Henry VIII* reigned two hundred *Years* ago, than that the *Roman Commonwealth* was changed into a *Monarchy* by *Augustus*, somewhat less than *Eighteen* hundred *Years* ago? Is there not fully as much *Evidence* for the *Introduction* at first, *Propagation*, and after *Increase* of *Christianity* in the *World*, as there is for the *gradual Declension* of the *Roman Empire*? And is it not as apparent, that the inherent *VIRTUE* of the *first*, concurr’d to the one, as that the *Vices* of the *Emperors* concurr’d to the other? ” If *Testimonial Evidence* is to be adher’d to, at all, no possible *Reason* can be assign’d, why all these *FACTS* shall not be credited, and all *ALIKE* command our *Assent*. And if so, there is

an

an *End* of the *Controversy*. A *Fact* once *established* will for ever remain *true*, and whatever collateral *Difficulties* there may be started, can never defeat its *real Existence*, and must be accounted for some *other way*. If *that* is not settled, the *Dispute* will then be about the *Truth* of a *possible Non-Entity*. And how *senseless* is that? If it be settled, what need of any further *Enquiry*?—It being most absurd to imagine, that so great a *Character* as our blessed *Saviour*, was not to bring his *own Evidence* with him.

ADDITIONAL REFLECTION.

SINCE the foregoing *Letter*, writ so long since, has the unexpected *Fortune* of seeing the *Light*, not to let it go quite *naked* out of my *Hands*, I beg leave to *annex* to it the following *short Sketch* of my *present Sentiments* relating to the *Subject* of it.

This *Consideration* of the *Evidence* by *Testimony* of the *Christian Religion*, joined to the *internal Evidence* of it, which it yields beyond all other *Religions* or *Systems* whatsoever, from the *Accounts* that are to be found in its *sacred Writings*, of the *Nature* of *God*, the *Origine*, *Nature*, and *End* of *Man*, and the *Rules* therein contained for the *superior Happiness* of human *Nature*, in *this Life*; exactly tallying with what the most refined *Wisdom* of the greatest *Philosophers* has ever dictated to them on that *Subject*, and which *superior Happiness* must, most certainly, lye in the *Exercise* and *Enjoyment* of the *Faculties* of the *spiritual* or *rational*, not the *animal* or *sensual*, *Part* of *Us*, however difficult it may appear to any one under the *Dominion* of *Sense*,

it should do so—These *Considerations* thus circumstanced, are MY Grounds for assenting to the *Christian Religion*. Nor have I ever yet seen in all that has been advanced against the Belief of it, whatever *Pertinacity* particular Objections may occasion to a considering Mind, any Thing that can or ought to shake the most assured Satisfaction of the Truth of it. But *as soon as* I shall see the foregoing Reasons for its Authority *subverted*, I promise my infidel Reader, that I will renounce the *Profession*, I shall *then* think I can no longer hold with the Character and the Conscience of an honest Man. And, till *then*, I hope I shall be *allowed* to hold it with as good Conscience, however *lucrative* it may be to me, because *I am*, or *maybe*, in the *Exercise* of it, of as much Use to any one single Man in the Society, as any one single Man in it, can or may be to me.

The more I have endeavoured to conform myself to the Spirit of the Christian Religion, *inwardly*, in the Conduct of my Affections, as well as of my Senses in my *outward* Actions and Behaviour, the *more* I have found myself in love with it, and my Assent to it has become every Day, by that means, the stronger. I think, from the Accounts we have of the Christian Religion in the original Writings of it, there is Reason given to expect *something* of this Nature, on the sincere Belief and *Practice* of it. But *this*, whatever there is of it, I am of Opinion, was intended *more* for the *Confirmation* of the Truth already assented to, and as the Reward of a *sincere* Enquiry, than at all to be assisting in bringing about the *Conviction* itself. Not but the *Divine* Mind must have absolute Power over the *human* Mind, and *may* reach it with *Illumination*, at any Time, or on any Occasion, by Ways to Us unknown.

EVERY Thing has its *Difficulties*. It has pleased the *Great Author of Nature* not to let the Consideration of his own *Being* to be without them. But
whilst

whilst I am able to *prove*, “ That there are greater Difficulties on the contrary Side of the *Question* to mine, I shall think it a very presumptuous Piece of Vanity in any Man to think me *mistaken*. And I humbly am of Opinion, this should be the *Measure* of every ones Satisfaction in what he assents unto, in all Matters whatsoever. In our *Defences* of Christianity, we should *keep* in our *Entrenchments*, and not *wantonly* go out of them to *meet* the *Enemy*; from the Vanity and ill-judged Ostentation of *Learning* too commonly the Cause. And if the Consequence of this should be, that the *Enemy* *keep* in *theirs*—so let it be; and let *each* Side take the Consequence of their respective Opinions. It was never designed that a *Christian*, after having laid fairly open his *own* Evidence, on any occasion, for *his* Opinion, should *over-do* Things, or impertinently disquiet himself for the sake of bringing another to be of it. Mankind were endowed with Faculties to judge of the Truth of a *present*, or *past* Revelation, on the Evidence with which it was to be proposed to them, and they were to be left to the rational Use of their Faculties in determining, or not, their *assent* to it. And whatever *Difficulties* there are thrown at any Time in a Man’s Way, he should first compare them with what he acquiesces in, and then take Counsel in his Heart, as well as his Head, (for *both* these have an argumentative Power in Us,) towards the *Solution* of them.

But we live in *difficult* Times. And without the Spirit of Prophecy, I presume to presage, unless we *take up*, we shall go on to live in Times still more difficult. Whilst, in the *first* Place, we go so egregiously out of our Way in the *Defence* of our Religion, and bring so many Things into Question, as *essential* to *It*, and its *Proof*, that originally were never made any Part of *either*; or, if they were, were never intended by the Author of it to be cleared up by us, in our present State. And in the *second*,
while

while its *Professors* shew as great Attachment and Complacency, in every respect, to the present State of Things, as, those take, who are “look” for no better. *This* State of Being must soon end with every Man; and to *such* Professors of the Christian Religion, Lay or Ecclesiastical, ’tis all one, it will be found to be truly said, That their *future Hopes* will end with them; as they, visibly, go without the Comforts of them, during their actual Profession of it, While their *Affections* are seen placed in a very different Manner from what *naturally* arises from the Principles of the Religion, they, in Appearance, and perhaps, really persuade themselves they, actually, are of.

Why God has placed us at so great a Distance from him, is a *Question* I leave the *Divine Being* himself to *resolve* in his own Time. But it is plain he has done so; and Mankind is to work their Way towards him, in the different Shades of Light and Darkness they are placed in, as they can. The *Bible* is entirely on the Side of *Matter of Fact* with respect to *human Nature*. And this is a great Presumption that it also is with respect to the *Deity* too; and, that, without further reasoning, *God* is, *what* in the *Scriptures* he is represented to *be*. And, consequently, that nothing can ever be more *false* than this much-made-of *Proposition*, “That the “moral Truth, Reason, or Fitness of Things” (as seen by the *human* Mind, take Notice) “is the *only* “certain Mark or Criterion of any *Doctrines* or “*Facts* coming from God,” since nothing can be more *contrary* to the Truth, Reason, or Fitness of Things, according to all human Apprehension, than the *actual*, natural, hereditary *Aversion* there is in human Nature to conform itself to the avowed Laws of its Great Creator. A Fact, which the *Bible* supposes through the whole *Jewish* and *Christian* Dispensations, and which Experience establishes beyond
all

all Contradiction. A very good Argument *this*, to prove there is no God, if we had *no* other Proof of his Existence ; but allowing one, a much better, to prove that he has *not* communicated to Mankind Faculties, whereby to judge of the Reason, Truth, and Fitness of all his *Councils*. To think the contrary, seems to me to have a much more direct Tendency in its Consequences to infer Atheism (tho' he may not see it) in any one, who *prescribes* so peremptorily a *Rule of Action* to his Maker, level to his own Apprehension, than that he cannot, or ought not to be a Christian, because that Religion *prescribes two positive* Laws to him, or because it *implies* that *many* positive Laws have been prescribed by the Deity to *others*.

Whatever God *does* is, undoubtedly, *fit*. This is clear. But I humbly apprehend, that it is not quite so evident, that God has let Man so deeply into the Mysteries of his Councils, as to be able, on all Occasions, to *see* it. A humble Resignation and Reliance on God, that he has very *good* Reasons for *all* his *known* Determinations, would better become such short-sighted Creatures, as we are, than a dogmatical Decision about them, because we, forsooth, *see* them not *fit*. Not, however, so as to blind our Eyes where we can see, but not to pretend to see with them farther off, than the *Form* of the visive Faculty bestowed on us, will admit of. But where the Authority *is* seen relating to a Fact, or a Doctrine, that it is of God, to submit to it. Where *not*, to have nothing to do with it, any further than Reason shall make it good.

In a Word, there would be soon an End put to the Debates about the Christian Religion, if People would but *confine* themselves to *what* it is, and to the *proper* Proofs of it.

Christianity supposes natural Religion. Therefore the *Atheist*, or, which is the same, the *Necessitarian*, has nothing to do with it ; he being quite *out* of

the *Question*. And yet it is with *such* as these, that, I dare say, our Disputes concerning it, are *generally* held. A real and sincere Deist may, for a while, be prejudiced against the Evidence for the Christian Religion, may *want* full Conviction and Satisfaction in the Truth of it, but must, of Course, be glad when he obtains it; at the Thoughts of *his* making *one* in that future, glorious, and everlasting Scene, that it *warrants*, on certain Conditions, to him. He ought not to *impose* on himself in his Enquiry into a Matter that gives such infinite Satisfaction; but surely he cannot *but* give to every Argument *for* the Truth of it, as fair a Hearing as to any *against* it.—But is this the Practice of our modern *Antagonists*? Does Ridicule, or Banter, or Sneer suppose it? What is the Reason, if they believe a God, they act so *inconsistently* in their Debates about a Religion that holds out so noble an *Engraftment* on that Belief? 'Tis not *inconsistently* they act. They do *not* believe a God.

In our Disputes, therefore, let us *clear Foundations* with *them* about the Grounds of all Religion, before we proceed any further, and with *one another*, about those of the Christian, and consider well *what* it is, and *wherein* it consists, before we dispute about it. In all other *Disquisitions*, we begin with the clearer and plainer Points, and from them proceed to those that are more difficult and obscure: And thus it should be with *Christianity*—never to jangle about *these*, in it, if so be we must jangle, at all, before we saw how far we agreed in *those*. Especially when the Case would happen, as I am verily persuaded it would, that from seeing, wherein and how far we *did* agree, we should immediately be convinced how *impertinent* and *unnatural* it was for us to squabble about those Points, which we did not conceive in the same manner. Waiting patiently, till that Time comes, that we shall be *allowed* to see *all* Things, both in natural and revealed Religion, as they *are*;
which,

which, however, is a Favour, I think, we are not to expect, while cloathed in our earthly Tabernacles.

In enquiring into the Christian Religion, the *first* Step that should be made, should be in Relation to the *Person* of *Jesus*, called *Christ* (the *Author* of it) *what* we can *prove* concerning it. I mean (pray take me right) of his *natural*, not *metaphysical Person*—concerning the *Matters of Fact* related of him, by the Writers of his History, in the Hands of all the World—of their *Credibility* on the Foot of any other common Historians, in the first Place, and of whatever *further Credibility* of a *higher Nature* they may be entitled to. The which, be it what it will, the *Histories* themselves have been handed down through all Ages, in a way *common* to all other antient Writings, and not with any particular Circumstances, apparently, in their Favour. The *next* Question will be, *what* these Writings *contain*, relating to *human Nature*? I mean, what is scattered up and down in them relating to it, in general; and not to judge of *that*, or, of the *Writings* themselves, by any *particular* Relation we may happen to cast our Eye on, here and there, as we turn them over. Any one who would *thus* consider, what the Book, we emphatically call the *Bible*, contains, would find these *three* important Truths, to every Man, great and small, set forth in it, “ That *this World* had a *Beginning*, that it is to have an *End*; but that he himself, is *never* to have an *End*. “ That, his present Existence is both short and uncertain, by Authority as well as Experience; “ and that an eternal State of Duration is to succeed this Temporary one by the *same* Pleasure and “ Appointment that *first* constituted it.” But *this*, “ through the Intervention of a *Third Person*.” The *Reason* of whose Intervention, in my humble Opinion, is no where told us, however many senseless

Disputes the impertinent Curiosity of *prying* into it, *reasoning* about it, and *deciding* concerning it, has occasioned in the World.—“ That this *Renovation* “ of his Nature is to be brought about at a Time “ that is likewise concealed from him ; but that it “ is to turn out a fortunate or unfortunate State to “ every one, according to the Conformity or Non- “ conformity, which shall have been in himself “ to the *express Terms* of it, therein most fully, “ most plainly, and most explicitly laid open.

After a Man has satisfied himself as to these important Points, he may *amuse* himself with what *further Discoveries* he may be able to pick out of these sacred Writings, that so clearly contain them. But who sees not that every Thing *else* that he can find in them, must be Matter of *Curiosity*, and not of *Importance* ? Here is a spacious Field for my learned Reader’s Imagination to disport itself in the Prospect of, but I cannot stay to entertain him with it. But must go on.

Even this plain, this most important Belief, this shortest of all *Creeds* that I have ever seen out of the *Bible*, tho’ so apparently contained in it, was never designed to be *forced* on any Man’s Understanding, but every one was to be left to the Use of his Reason in *assenting* to it, and in giving himself up to the *required* Conformity in his Life and Actions, in order to secure the promised happy Event, or the contrary. “ If any Man thinks “ *otherwise*, when once fairly proposed to him, let “ him do so at his Peril,” is the *Christian Doctrine*. I am to go on *my Way*, *he* in *his*. And each enjoy alike the common Privileges of Fellow-Subjects, under the Protection of the civil Magistrate ; I, if the *Magistrate* be not a Christian, *he*, if *he* be.

In fine, nothing is communicated to the Knowledge of Mankind, either by Reason, or Revelation,

tion, so clearly, but the Mind of Man has a Power left it, for Reasons best known to its Maker, of giving such *Turnings* and *Twistings* to some Circumstances of it, as no other Man may be able to set *strait*. But a wise Man will adhere to what he is *assured* of, and satisfied in, for all that ; and never suffer what he *does* know, to be displaced by what he does *not*. Even in mathematical Knowledge, we see *Instances* of a *Proposition's* being certainly *true*, against which *Objections* may be brought, that cannot be answered. I say not this to weaken the Powers of human Understanding where they are *strong*, but to *regulate* and *moderate* them where they are *weak*. Nothing can be a *truer* Representation of human Nature, than that which runs from the Beginning of the *Bible* to the End of it, “ That we are *Strangers* and *So-*
“ *journers* here ! We came into Existence *yesterday*,
“ continue in it *to-day*, and are gone *to-morrow*.
“ And yet it has been the Custom of the vain
“ Mind of Man, in all Ages, to *determine* as *freely*
“ of the whole *surprising Scene* that surrounds us, as
“ if we had had a coæval and concurrent Existence
“ with whatever *has been* in Being through eternal
“ Duration, or were Masters of the Knowledge of
“ whatever *is* existent through infinite Space.”
’Tis high Time this most absurd Use of human Reason should have an End. It will be for the Honour of the Age we live in, that it should *begin* now to have it. The prostrate State of Religion from the Methods taken to defend it, absolutely requires an End to be put to it. But until the Mind of Man will confine itself to the proper Dimensions of its Faculties, and give over gratifying the enterprising Genius of *scheming* so flattering of its natural Pride and Vanity, there will be no End of Disputes, and but little Light in the World, and less Agreement. If what I have here, transiently, represented,
should

should be taken Notice of, so as to grow at all, in Time, *into* Request, from a more authoritative Recommendation: The Consequence must be, that a deal of useless, but high-prized Lumber, both in Reason and Religion, that never did Honour to God, or Good to Man, tho' disguised under the venerable Names of *Learning* and *Orthodoxy*; yea, and a deal of much-esteemed *Heresy* too, must grow *out* of Request; and, I foresee, in that Case, the Possessors of it, will grasp that fast that has cost them so dear before they let it go, and will *die* hard; but this *small Failing* may be allowed them, expiring, after the *great Mistake* they have been guilty of all their Lives long; and the rising Generation should take Example from other Men's *Harms* to *beware* — I shall be more copious on this Subject, God willing, on some future Occasion, particularly *exemplifying* the Doctrine I have here laid down. For the present, I beg, that what I have said may be taken in good Part, as it is intended for the Honour of Reason, and Advantage of Religion: In the mean time, I humbly recommend myself to the Reader's Candour.

March 25, 1739.

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